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The Missionary survey

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THE MISSIONARY SURVEY

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DEAR SECRETARIES OF LITERATURE:

It has been found advisable by some Secretaries of Literature to keep a list of SURVEY subscribers, with the date when each expiration expires. By so doing they are able to renew subscriptions promptly as they expire.

This is a plan that has worked well, and we heartily approve of it. Try it out and see if it does not work well for you!

Systematize your work and eliminate duplication.

AND

Have you called on the superintendent and teachers of your Sunday School for their subscription to the SURVEY?

If you have not already done so, will you not do this at once? We are making a special effort now to introduce MISSIONS and the working plans of our Church into the Sunday School. In order to do this, we are giving in very concrete form, each month, under the head of "*Superintendents' One-Minute Talks on Missions*," the outstanding features of the articles in the various departments, and also the plans and needs of the work conducted by the committees.

One Superintendent wrote us, "It is just what I have been looking for."

Probably your Superintendent would feel the same way about it. Call this matter to his attention.

And do not forget the teachers! Teachers should be so filled with a knowledge of the working plans of our Church that they can constantly get this information before their pupils.

I want you to feel that this is a personal message to *you*.

Yours cordially,

SARAH LEE VINSON.

HONOR ROLL

Blacksburg, S. C.
First Presbyterian Church, Newport News, Va.
New Harmony Church, Alcolu, S. C. (SURVEY *in every home!*)
Lincolnton Presbyterian Church, Lincolnton, N. C.

Single subscription, $1.00 per year; in clubs of five or more, 75 cents per year.

A CALL TO PRAYER

The Executive Committee on Foreign Missions is confronted by the most serious situation it has ever faced. It looks now as if the indebtedness of last year, amounting to $242,000 will climb to $400,000 by April 1. It will certainly amount to this unless the Church gives itself to prayer and sacrificial giving. Read on page 114 the drastic action that was necessary by the Executive Committee on Foreign Missions. We believe that all things are possible to faith. The one way out is along the avenue always open to Christ's people. It is the way of *Prayer* and *Self Denial*. Are we ready to match need with heroic giving?

—JAMES I. VANCE, *Chairman*.

WE THANK THEE:

For the Synodical schools at Madison, W. Va. (page 93) and Booneville, Mo., (page 94.)

For the good work done in the N. Kinagsu Mission, as shown by reports at recent meeting of N. Kiangsu Presbytery. (Page 128.)

For the Sunday Schools that are growing into Churches. (Page 131.)

For the mountain children who are responding to the opportunities brought to them through Home Mission and Sunday School Extension. (Page 151.)

For the Sunday School that "came back" after going to pieces three times. (Page 152.)

For what the Presbyterian Progressive Program as already accomplished. (Page 157.)

WE PRAY THEE:

To give to our workers at Mountain Crest, Ark., wisdom to deal with the perplexing situation confronting them. (Page 99.)

That the Church will meet "The Challenge of A Desperate Situation" now being faced by the Foreign Mission Committee. (Pages 114. 137.)

For the famine sufferers of China. (Pages 121, 124.)

That the youth in our schools and colleges may hear and heed the call to Christian service. (Pages 143, 144, 146, 148.)

That the Every Member canvass may enlist more and larger gifts than ever before. (Page 140.)

WORLD NOTES

BUDDHIST AND CHRISTIAN EDUCATION.

BISHOP TUCKER, of Kyoto, points out that the Buddhists are giving their candidate priests a much more thorough scholastic training than Christians are giving to theological candidates in Japan. In addition to the men who study in these Buddhist universities and theological schools they are sending a large number of their men through the imperial universities.

A list of subjects taught in Buddhist institutions include not only the study of the history, literature and philosophy of Japan and other Oriental nations, but such subjects as the history of English literature, the principles of sociology, the outline of ethics, the history of pedagogy, political economy, mental diseases, and biology.

Bishop Tucker believes that the Christian Church in Japan should also send picked men to the Imperial University as a regular part of the educational program.—*The Living Church.*

JEWISH IMMIGRANTS IN PALESTINE.

THE Zionist Organization is now maintaining ninety-six schools and has under supervision thirty-two more schools. These schools have 12,740 pupils and 564 teachers. Eighty per cent of the Jewish children in Palestine are being educated in Hebrew schools, while the other twenty per cent attend either Jewish schools not supervised by the Zionists and in which Hebrew is not the language of instruction, or schools conducted by the missionary societies. The Zionists spent 103,000 English pounds during the past year on education, which amounts to nine pounds per capita. This is a very high rate of expenditure as compared with other countries. The parents are contributing less than ten per cent of the budget.

At the end of September, 8,000 Jewish immigrants had settled in Palestine since the beginning of the year.—*Missionary Review of the World.*

CHRISTIAN ALLIANCE PLANS.

THE Christian and Missionary Alliance has recently purchased a site for a boarding school in Palestine. A gift of $10,000 has been received for a Jewish mission building in Jerusalem. The mission at Hebron was reopened in September, although no resident missionary is available for it. The Alliance has partitioned the Trans-Jordan territory with the Church Missionary Society.—*Missionary Review of the World.*

At Yakusi in the Belgian Kongo, a Christian Church was started in 1902 with three converts. Not less than eighteen different men and women had labored among the people of Yakusi for seven years before these first converts were won. In 1920 the enrollment of church members at Yakusi numbered more than thirty-four hundred.—*Exchange.*

SYRIAN NATIVE WORKERS CATCHING THE COMMERMERCIAL SPIRIT.

A SECOND influence which is being felt in Syria is that of the spirit of commercialism, which is manifesting itself even among Syrian Christian workers. Their thought is to take advantage of the present, and as far as possible get rich quickly as the rest of the world is striving to do. In some instances they demand larger salaries than the missionary himself receives. The spirit of commercialism seems in many cases to have obliterated from their thought the missionary purpose which prompts the service of the missionary and which should find an echo in their lives. It is going to be a difficult and serious question to create in the Syrian, surrounded as he is by the materialistic French influence, the determination to keep his motive clear.—*The Presbyterian Magazine (Northern).*

A Christian Endeavor Society, known as "The Christian Endeavor on the Rhine," was organized in March, 1920, by soldiers of the American Army of Occupation at Koblenz. The society, which meets in the side chapel of the church in the ex-Kaiser's palace in that city, has been the means of helping many of the soldiers. It has also undertaken the support of a number of orphan children.—*Exchange.*

WILL AFGHANISTAN OPEN TO CHRISTIAN MISSIONARIES?

Afghanistan, with its six or seven million people, remains unopened to Christian missionaries, for the establishment of Christian missions has never been permitted in this Mohammedan country ruled by the Amir, the last independent ruler of a Moslem country. "Among all the considerable nations, only Afghanistan and Tibet now remain 'posted' against the world. And of the two, Afghanistan, because it is a country of virile militant people, perhaps commands the greater attention," says a report of the National Geographic Society. That the country is now showing some readiness to become included in the outside world is evidenced by the arrival in Washington of an envoy seeking to establish diplomatic relation with the United States.—*Forward.*

THE LARGEST LEGACY.

THE largest legacy ever left to a woman's board was that of Mrs. Russell Sage, to the New York Woman's Board, amounting to about $1,500,000, $1,000,000 of which has been paid. This will be used to care for women missionaries and woman's work on the foreign field. The gift is not restricted, but in accordance with the expressed wish of Mrs. Sage, buildings erected from this fund will be known as "Sage Memorial" buildings. Among the items to which this fund is to be applied is: A college for women in Persia, Christian higher educational institutions for women, girls' schools, training schools for women.—*The Presbyterian Magazine (Northern.)*

CHILDREN'S HOME IN PANAMA

THE Children's Home at Bella Vista, Canal Zone, is a social experiment of the Protestant Episcopal Church. Its purpose is to care for children of Caucasian descent, both those entirely destitute and those able to provide a measure of self-support. Children of school age are sent to the public schools. It is the aim of the Home to furnish the best that could be had in a real home, and closely related to the physical and moral training given is the spiritual care of the children.

Spirit of Missions.

EDITORIAL

WIND OF THE SPIRIT.

Long ago, John Ruskin looking out upon the movements of his day, said "I could smile when I hear the hopeful exultation of many at the new reach of worldly wisdom, as if we were again at the beginnings of days—there is thunder on the horizon as well as dawn."

No thinking person to-day, even when he thinks he sees the spears of morning shine on the mountain heights but hears too the low rumble of the thunder on the horizon of his once familiar world.

The Universal Day of Prayer for Students, the lst Sunday in February, is drawing near. The Church is asked to pray as she has never prayed before for the Spirit of God upon schools and colleges througout the world. The army of youth in the schools and colleges of our own country numbers nearly twenty-seven million.

Some time ago one of our leading newspapers printed a cartoon showing our world adrift and whirling through space. On it was the one word "Whither?" That young army now being trained and educated in our schools holds the answer for America and for the world.

"At two o'clock in the morning if you
open your window and listen
You will hear the feet of the wind
that is going to call the sun.'

"The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit."

The united prayers of a consecrated Church can bring the wind of the Spirit upon us and then shall the Sun of Righteousness arise with healing in His wings for all his fears and doubts and strength for all our tasks.

Let not that Day of Prayer go down in the west but that every heart shall cry: "Come from the four winds, O Breath, and breathe upon these slain that they may live."

And it shall come to pass that the Breath of God will come upon them and they will live and will stand upon their feet an exceeding great army—*Christ's army*, and instead of thunder on the horizon there will be dawn.—Henry H. Sweets.

Programs and leaflets may be secured from Henry H. Sweets, Secretary. 410 Urban Building, Louisville, Ky.

MISSIONARY EDUCATION CONFERENCE, 1922.

THE annual Southern Conference of the Missionary Education Movement for 1922 has been set for June 23 to July 3, at Blue Ridge, N. C. At a recent meeting, held in Nashville, the executive committee was reorganized, subcommittees were appointed, and preparations were begun for the Conference.

Dr. W. D. Weatherford, of Nashville, president of Southern College, and executive of the Blue Ridge Association, was elected chairman to succeed Dr. H. F. Williams, resigned. Dr. C. L. Brown, of the Luthern Board of Missions, Baltimore, was elected vice chairman. The following were elected the committee on program: Dr. Weatherford, Rev. E. D. Grant, Mrs. Hume R. Steele, Dr. E. C. Cronk, Miss W. B. Lindley. This committee was instructed to lay out a full program

of mission study, Bible study, normal training and inspirational addresses, and to take steps at once to secure the strongest leaders and speakers available.

The Missionary Education Movement Conference has been held in the South for nineteen years consecutively and occupies a large place in the training of missionary leaders in this section. It is interdenominational, being conducted under the auspices of a number of mission boards. The annual attendance runs to four or five hundred and is drawn from all the Protestant denominations.

AN OPEN DOOR FOR THE CHRISTIAN CHURCHES OF AMERICA.

R. E. MAGILL, *Secretary.*

BISHOP NICHOLAI, of Serbia, in a most stirring appeal to the Churches of America, says that the real cause of the great world-war was Europe's abandonment of Christ. "Christless education, Christless politics, Christless business, Christless literature."

It is therefore the duty and privilege of the evangelical churches of America to aid in sending the message of a living and all sufficient Christ to this stricken land.

The valiant struggle of the handful of protestants in France is a familiar story and we should carry to a speedy completion our task of building the memorial Church at Compiegne, at a cost of $75,000.

The heroic effort of the small body of evangelical Christians in the new Republic of Czecho-Slovakia is not so familiar to the American Churches and the story of Rev. J. A. Kohout, who returned from that country about October 1, is of peculiar interest.

Mr. Kohout is a native of old Bohemia and was converted from Roman Catholicism years ago and came to America to work as a missionary in the colonies of his own people. He has given several years of splendid service to the Bohemian colonies in Virginia, under the guidance of our Home Mission Committee, at Atlanta, and the Synod of Virginia. He returned to the home land soon after the signing of the Armistice and after nearly two years' work there, has just rejoined his family at Richmond.

With exceeding modesty, Mr. Kohout has given a few incidents of his helpful service to his own people, but from other sources it was learned that the exposure of the bitter cold and

PRESBYTERIANISM
A HERITAGE AND A CHALLENGE

BY WALTER LEE LINGLE.

This little book of 32 pages is a clear, forceful, interesting discussion of the origin, government, fundamental doctrines of our great Church. It is so arranged that it presents a fascinating and usable text book for Seniors (15-16-17), and Young People (18-24).

Dr. Lingle, of Union Theological Seminary, is here at his very best, and every Southern Presbyterian knows what that means. If you want to get a vivid idea of the heritage and the challenge of Presbyterianism, send for this book. Study it yourself and then have the youth of your Church do the same.

ANNA BRANCH BINFORD.

Presbyterian Committee of Publication, Richmond, Va., Texarkana, Ark.
Price, 25c.

Rev. J. A. Kohout in center and group of young men gathered by him for evangelistic work.

the hardships of travel in a poverty stricken country, put him in a hospital, where he was laid up for over three months.

Czecho-Slovakia is one of the new nations brought into being by the ghastly world-war and includes in its population Czechs, Slovaks, Bohemians and Magayrs, people of a kindred interest and numbering about thirteen million souls.

Mr. Kohout divided his effort between relief work for the orphans, who were left helpless by the loss of their fathers, who fought in the Austrian Army, and preaching and distributing Bibles and Christian literature. He gathered helpless children as he travelled and as there were no state institutions available he appealed to a Deaconess in charge of a girls school at *Stara Tura*, to take them in.

This saintly woman, Christine Roy, a daughter of a Bohemian pastor, opened her institution for the helpless waifs, although she was operating without endowment or fixed support from any source, a training school for girls, a hospital, and a retreat for aged ministers.

With a faith that puts to shame Christians of opulent America, this Godly woman took in all the children Mr. Kohout brought her and they are now being carefully trained for Christian citizenship.

Mr. Kohout has assumed personal responsibility for the expenses of three of the orphans (shown in accompanying picture).

Miss Roy has never made a public appeal for funds for her varied philanthropies, but instead takes all her needs to the Lord in prayer. As we might expect such faith has been rewarded and during the darkest days of Europe's tragedy, when thousands were dying of disease and starvation, she never lacked for food or funds.

In addition to gathering the orphans, Mr. Kohout employed four colporteurs, who worked with him in distributing Bibles and tracts and in house to house visitation.

The outstanding need of the evangelical churches is for workers and Christian literature.

Mr. Kohout was able to interest some promising young men of evangelical faith and nine of these candi-

Church and manse in Mr. Kohout's Native town in Bohemia

dates were started in a course of training for the Christian ministry.

Ninety-six per cent of the population were nominal adherents of the Roman Catholic faith and this great host is now adrift, making an opportunity for evangelical Christianity such as will never occur again. Due to the great depreciation of the local currency an American dollar has about ten fold its normal purchasing power and a few thousand dollars sent our struggling brethren now will be more effective than a much larger sum a few years later.

Mr. Kohout supported himself and four assistants for sixteen months and published 50,000 evangelical tracts on a fund of less than one thousand American dollars, which was raised by friends when he went to the home land.

Orphans gathered into an orphanage in Czecho-Slovkia by Mr. Kohut. There are thousands more needing help.

HOME MISSIONS

REV. S. L. MORRIS, D. D.
EDITOR.

MISS ELEANORA A. BERRY,
LITERARY EDITOR.

HURT BUILDING, ATLANTA, GA.

Our February Topic "S. P. C."

THE average reader will be compelled to stop and think a moment before being able to state the meaning of the above initials—unless he is a woman! In the latter case the answer will be immediate.

In the Presbyterian Church the subject of Missions is divided into three parts: Foreign Missions at one extreme and Local Home Missions at the other, with Assembly's Home Missions occupying middle ground as the connecting ground between the two.

Local Home Missions is again subdivided into three parts: Synodical, Presbyterial, and Congregational, and has for some years been designated by the General Assembly as S. P. C. Missions.

Before the day of the Every Member Canvas and the Presbyterian Progressive Program, February was the month set aside for studying and taking an offering for Local Home Missions, and from the beginning of the publication of *The Home Mission Herald*, in its cycle of topics, February has been offered to the Home Mission Work of the Presbyteries and Synods, for presenting its appeal. Unfortunately, in this particular issue, we have been able to secure very few articles about any distinctive work being done in any Presbytery or Synod.

If it were possible to make the Church appreciate the distinctive character of each Home Mission appeal, there would not be such confusion in many minds, and these appeals would not seem so numerous and monotonous. Christ's command to evangelize, "Beginning at Jerusalem," was equivalent to saying: "Every man's first obligation is the man next to him." It matters not how needy the lost heathen world may be, it does not justify "passing by" those in the providence of God at our own door. The first obligation starts always at each common center and not out on the circumference. The true Missionary Obligation and spirit being at home and reach outward in ever widening concentric circles "to the uttermost part of the earth." In a certain sense S. P. C. Missions takes precedence over both Assembly's Home Missions and Foreign Missions.

This consideration is, however, modified by the comparative magnitude of each department of work. If S. P. C. Missions constitute the first claim because of nearness, Assembly's Home Missions and Foreign Missions may over balance that consideration by their far greater magnitude. There remains still another factor which enters into the equation. Nearness may also be counterbalanced by greater destitution elsewhere. This makes the problem of missionary obligation exceedingly complex. It is this complication which makes Assembly's Home Missions enter the field as a necessity. Certain classes—Mountaineers, Foreigners, Negroes, Pioneers—are far more destitute than communities fairly well churched; and these classes often abound in Presbyteries which cannot possibly meet their overwhelming needs. In view of these inequalities, Assembly's Home Missions has been created to aid and supplement S. P. C. Missions. For these reasons Assembly's Home Missions knows no state lines nor ecclesiastical

boundaries. It regards the Church as a unit and attempts to equalize the weak and the strong as a balance wheel.

S. P. C. Missions have peculiar and pressing claims upon the sympathy and support of their respective constituencies. Let the church, therefore, balance the claims of all its causes as a father provides for each child according to its needs and claims upon his generosity. Children are not rivals necessarily in the affections of the parent but co-ordinate objects of his love and care.

There is no higher character than that of the "Just Man," who balances claims, considerations, qualities with an even, judicial mind. The Church should be equally wise, sympathetic, affectionate, generous, and *just* to all her great benevolent causes, according to their relative importance, as evidenced by their comparative needs, responding to the claims of each in its proper season.

CO-OPERATIVE EFFORT.

THE Assembly's Home Mission Committee co-operates in every way possible with Synods, Presbyteries and Congregations in meeting our denominational Home Mission responsibility. One of the largest services that the Assembly's Committee is able to render is in the work of evangelism. Evangelism is primary and fundamental in the life of a church. This work lies back of all our progress as a denomination.

It is doubtful if the Church realizes the extent of the Committee's evangelistic effort. Of course, all are acquainted with the splendid work of Drs. Thacker, Thomas and Fincher, who are occupied in leading evangelistic campaigns in all parts of the Assembly; but how many know that the Committee has Drs. R. A. Brown, J. McD. Lacy and O. G. Jones, who are sent in the name of the Assembly, to labor in the Synods and Presbyteries where there is an especial need for their services.

In addition to the Assembly workers, the Committee assists several Synods and Presbyteries in the support of evangelists and superintendents. There are 22 such workers aided by the Assembly's Committee. When we consider what this army of evangelists accomplishes during the years, building up feeble and vacant churches, strengthening the discouraged, arousing the indifferent to a sense of their responsibility, and remember that without the Assembly's help much of this needed work would not be possible, we are able to realize the value of this co-operative effort.

Last year 24,369 members were added to our Church upon profession of their faith. Of this number 8,949 were received by the workers of the Assembly's Committtee in the various Home Mission fields. It is doubtful if any other department of the Church's work yields larger dividends upon the money expended.

Only as the church fills the social movement with the spirit of Christ which is always and everywhere the spirit of love, service, sacrifice, can it give the leadership which makes and keeps the spirit of the mighty movement Christian.

JOHN McDOWELL.

EXCEPT WE SEE

ANNIE JOHNSON FLINT

"Except I shall see in His hand the print of the nails * * * I will not believe. Reach hither thy fingers, and behold my hands. And Thomas said. My Lord and My God."—John 20:25-28.

Except we see in His hand the print
of the nail that marred it,
Except we see in His side the mark
of the spear that scarred it,
We are right to refuse to believe, to
challenge His claims and doubt
them,
For the wounds are the sign of the
Christ, and He will not come
without them.

Vain are the saviours of men who can
show no wounds for a token,
False are the christs of the world
whose hearts have never been
broken;
We are right to reject their claim,
since only the One may dare it.
We are right to deny their name, since
only the One may bear it.

Can they spread the nail-pierced palm
that the finger of doubt may feel
it?
Uncover the rived side and to doubting
eyes reveal it?
The wounds are the sign of the Christ
and only the One can show it;
And only those who have touched His
wounds will prove Him Lord and
know it.

For it is not enough for our faith that
others have seen and known Him.
But each for himself must see, and
each for himself must own Him;
And each must touch the print of the
nails, the proof of His claim receiving,
And each must cry, "My Lord, My
God," and fall at his feet believing.

—*The Evangelical Christian.*

FOUR YEARS GROWTH IN A FLORIDA PRESBYTERY.

REV. WM. E. MCILWAIN.

(*From a letter not intended for publication.*)

OUR Presbytery at last meeting instructed me, as Chairman of Committee of Home Missions, to make application to the Assembly's Committee of Home Missions, to increase the amount given our Presbytery so as to enable us to place a new missionary in our mission field.

We are going ahead organizing churches and building churches, and now to save this work when done we must have an additional man.

Let me briefly tell you what Florida Presbytery has done in the past four years. When I became Chairman, all the funds at our command amounted to $1,500, and your Committee gave us $750 of this. Of course our entire funds would scarcely have supported one missionary for full time. Since then we have accomplished as follows:

The old Euchee Valley church and Magnolia Church, with about one hundred and forty members, had gone down in salary until they were paying about $150. We employed Rev. M. C. Taylor, got these churches up to $600, and added $1,400. He is doing a solid work, and we will save these perishing country churches.

In order to raise a salary of $2,000 and a manse, for a good man for Gretna, Chattahoochee, and Smyrna. we added a supplement of $400, and have just completed a new church building at Chattahoochee. We have now three good church buildings and a manse in this charge.

In order to enable Panama City to employ Brother Word for all his time, we add $300 to his salary. They have built a new church in the last few years.

To give St. Andrews Church, located near Panama City, one-half of a minister's time, we add $300 to pastor's salary.

We greatly needed a good man to be located at Crestview, county seat of new county and on L. & N. R. R., and we did not have any money to support him. Instead of asking you for this money, I visited a saw mill town not far from Crestview, laid my plan before three Presbyterians, and got $700. By giving the new man some other small churches, I raised practically the entire salary. We employed as our local Evangelist, Rev. J. W. Roseborough, Sr., and he has just completed his first year's work. In addition to serving Crestview one-half time, he has held various meetings, and organized two new churches, and two Sunday-schools in these churches. He is now holding a meeting in our new church at Chattahoochee.

To sum up, instead of raising $1,500, we have raised $1,400 plus $400 plus $300 plus $300 plus $1,500, total, $3,900, without asking you to increase your part. Not content with this, we have employed a Sabbath School worker at salary of $2,100 and expenses. Our Presbytery pays one-half of this amount. In all, we are raising $5,000, against $1,500 four years ago. And as a crown to this work, for our Home Mission College at DeFuniak, we raised and paid out $50,000 to re-build the Administration Hall . Do you know of a little Presbytery anywhere, which has made such progress in four years.

Now I want at least $1,500, in addition to the $750 you are now giving, to employ a new man. Help us and we will do something worth while.

Pensacola, Florida.

(In reply to the above letter, the usual reply was made, that in the face of an overwhelming debt, the Committee has been for some months past consistently and persistently declining to consider any requests for increased or new appropriations, and nothing can be done for the present.)

WEST VIRGINIA'S NEW SCHOOL.

MRS EDGAR SMITH.

The West Virginia Synodical School is located in the heart of the mining district of West Virginia. The Superintendent, in writing of the school said, "The mountains of West Virginia are rich in two things, coal, and boys and girls. The coal we export, but the boys and girls we keep with us." These very young people, the future men and women of West Virginia, have been pitifully neglected in an educational way. The public schools are few, and far between. and where such schools are found they are poorly equipped, and taught in many cases by teachers who themselves have completed not more than the eighth grade work. The parents are not able, as a rule, to send their children away to school, and many young people are growing up in illiteracy. The Presbyterian Church of West Virginia maintains the Synodical School at Madison, a point accessible to several of the mining counties, for the purpose of reaching as many of these young people as possible. It is run upon a basis which eliminates a great deal of the expense which is attached to many other boarding schools. The boys and girls carry on all the work in the house and on the farm, and are charged only a very nominal fee for board and tuition, thus making it possible for many

to attend school who otherwise would receive little or practically no education.

The school at present is crowded to its capacity. The students are bright and in the majority of cases very capable, for they have the advantage of having known responsibilities in the home. A number of the boys and girls are contemplating some Christian Work. If adequate room and facilities can be secured, a training course for Christian Workers will be added to the course in the near future.

Children of a West Virginia Mining Camp. Some of these may go in a year or two, to Madison.

In spite of the very limited equipment, the school is offering thorough courses in the grades and High School Department. There are four members of the present Senior class; all classes are doing very creditable work.

A well organized Christian Endeavor and Sunday-school afford training in church work, for the young people. Vespers are conducted every evening at seven o'clock by the students themselves, a leader is appointed from the student body and the service is entirely in their charge.

The school has been organized under great difficulties, and its success has been largely due to our Superintendent, Rev. C. W. McDanald, and his faithful wife, who have made many sacrifices in order to keep the work going.

We are greatly handicapped through lack of funds and buildings, in which to carry on our work; but in spite of this, we feel that God has abundantly blessed our efforts and we pray that adequate help will be forthcoming, and that our school may be able to render even greater service to our Church in the future, than it has in the year and a half of its existence and work.

Madison, W. Va.

WHERE ROMANCE ADDS CHARM TO RELIGION.

REV. W. HOOPER ADAMS.

In these days "Americanization" is on every patriotic tongue. The world-war has made us feel more accutely than ever before how variegated is our populace. One direct result of this revived interest has been the quest after the forgotten people of the several mountain-regions of the land. These "folks" are derived almost exclusively from the stocks of the British Isles, and hence are, next to the Indians, the truest native Americans. In the longer-known mountain regions, the Adirondacks, the Appalachians, and elsewhere, missionary and educational work has been carried on for generations. But in the picturesque Ozarks of Southern Missouri and northern Arkansas little or no work for the development of the sturdy native stock along intelligent Christian lines was carried on, until the Synod of Missouri, of the Presbyterian Church in the United States, opened a school at Forsyth, the seat of Taney County, on the first day of September, 1907. The motive for this Synod's action was to supply educational advantages to the youth of that county—which bears the name of the eminent chief justice who rendered the Dred Scott decision—and of several adjacent counties, no one of which possessed at that time a school of equal rank. As

Dobyns Hall, main building of "The School of the Ozarks". This building has the literary distinction of being the scene of some of the events of Harold Bell Wright's romance: "The Recreation of Brian Kent." R. M. Gord is president of the School.

one would expect from such parentage, the religious and moral aspects of culture were to be emphasized along with the intellectual. Much of the work in those early years was not above that of the grades, but little by little a constituency was created which justified a high school. In its new location only high school courses are offered.

The Lord loves whom He chastens, and on January 12, 1915, the school building at Forsyth was destroyed by fire. The Board of Trustees decided not to rebuild upon the original site, but to purchase the property of the Maine Hunting and Fishing Club, located on Lake Taneycomo, about eleven miles southwest from Forsyth and four miles by the winding "lake" from the charming little village of Hollister, where the State Y. M. C. A. has a summer camp and where Presbyterian Hill affords delight and religious fellowship to many.

The new home of "The School of the Ozarks"—for such it had been named—was noteworthy in more than one way. The main building, rechristened "Dobyns Hall" had been the State of Maine Building at the St. Louis Exposition in 1904. It is one of the purest specimens of rustic architecture in the United States, built of pine logs from the primeval forests of "The Old Pine State." Its colonnade consists of unhewn mammoths of those forests. After the Exposition, the sporting organization just mentioned obtained possession and moved the building in sections to the commanding bluff on which it now stands. In addition to its rustic architecture this building has the literary distinction of being the scene of some of the events of Harold Bell Wright's romance: "The Recreation of Brian Kent."

After a few years, the Maine Hunting and Fishing Club became embarrassed in its finances and the building with two hundred and seven acres of land—about one-half timbered—were sold to the Synod of Missouri for fifteen thousand dollars. Since that time the school has continued its work without interruption, transforming the young giants of those hills into pillars in the Temple of our God and of American civilization. A generous friend in Kansas City, in 1917, gave the school a modern building, part of which is used as a dormitory for boys. It bears the name of "Abernathy Hall" after its donor. The same friend is this year erecting another building of like design. Accommodations will thus be provided for the ever-increasing applicants, some of whom come by horseback from homes in the hills many

An interior view of Dobyns Hall.

Abernathy Hall. This modern building was given the school in 1917, by a friend in Kansas City. A part of it is used as a dormitory for boys.

miles away. These "hill-billies" and "hill-janeys" show a hunger for betterment and a zest for a wider and richer life which would put many a pampered youth in our cities to the blush.

Money has always been stringent—the usual tale—but a campaign is on to raise an endowment of one hundred thousand dollars for the school. A large part of this has been subscribed, and another generous friend, living in Marshall, Mo., has given thirty thousand dollars as endowment for a chair of instruction in the Bible. The State organization of the D. A. R. has for years been recognizing the patriotic work which is being done in reclaiming Americans by donating at least one thousand dollars per year in scholarships. Tuition fees are designedly low. One hundred and fifty dollars covers all expenses because supplemented by a weekly quota of manual labor by youths of both sexes.

Of the more than one hundred students, boarding and day, all, except two last year proclaimed themselves as Christians. Almost all united with the Presbyterian Church. Two of the alumni are in Park College as candidates for the ministry under the care of the Presbytery of Lafayette. One can imagine the transformation to be wrought in the simple, but worthy folk of these hills in a single generation if the graduates of the School of the Ozarks will dedicate their lives, as ministers and teachers, to their uplift.

If scenery can make men great the youth of that locality have a rich heritage and glorious future. From the "lookout", in front of "Dobyns Hall," one looks down upon the largest artificial lake in America. Lake Taneycomo, as it has been dubbed, its name being an acrostic from Taney Co., Mo., is the White River, here flowing northwestardly, its flow being checked by a dam some nine miles below Hollister. By this dam power is generated which supplies the city of Springfield with light. Across that lake one sees the gorgeous color schemes in crimson and gold and vermillion which delight the eye at sunset, and which exerted so marked a spell upon "Aunt Sue" in "Brian Kent." And there lies "Dewey Bald" the high ridge mentioned so often in "The Shepherd of the Hills" by the same author. On its slopes are the scenes where were enacted the events which ensure the lasting popularity of that heart-touching, human romance which made for Mr. Wright a name among great American novelists. There we find "Mutton Hollow", over there, too, the home of the Matthews family. Here is Sammy Lane's "Lookout", and then there is rightly called "Marvel Cave." At the second station on the Missouri Pacific, north of Hollister, the station-agent bears the name of Ross, but he is the original of "Old Matt". While "Uncle Ike," the only authentic character in the story, except "Preaching Bill", still hands out letters in the little post-office. Religion and romance interlock their arms in mutual support and beautiful thoughts and sublime ideals are taught alike by the school and the landscape.

Booneville, Mo.

THE BALTIMORE JEWISH MISSION.

FOR years there was a feeling on the part of many earnest people that our Church should undertake a definite work for the evangelization of the Jews. It was urged that from the friends of Jewish evangelization in our Assembly there was going many thousands of dollars every year for the support of independent and undenominational missions,—in St. Louis, Chicago, Pittsburgh, Baltimore, Brooklyn and New York, which should be devoted to a work of our own.

The New Orleans Assembly in 1919, in response to several overtures on the subject, directed the Executive Committee of Home Missions to consider the advisability of a mission for the Jews, and commended the enterprise to the friends of Jewish evangelization throughout the Church.

About this time the Executive Committee received an overture from the Home Mission Board of the Northern Presbyterian Church, for a joint work in Baltimore. The Assembly gave its hearty approval to this co-operative effort. The invitation of the Northern Church was accepted, and a highly successful mission, under responsible Presbyterian control, has been in operation for about two years.

But what about its support? *It is another case of added responsibility without added income.* The responsibility was assumed but the means for meeting it have not been provided. Those who so greatly desired a Jewish Mission under Presbyterian control seem to have forgotten it, as all the contributions that have been received at the Home Mission Office during the year designated for the Jewish Mission would not pay the Committee's appropriation to this work for one month. An army of Jewish solicitors, many working on a commission basis, go about over the Church telling of the need and what ought to be done, but do nothing themselves. One Jewish evangelist spent several weeks in the South last winter, and claims to have collected $11,300 for his mission in a Northern city.

Our pastors and people should remember that our Church has a Jewish Mission in Baltimore under respon-

Kindergarten Department at Emmanuel Neighborhood House.

sible control. It is worthy of their confidence and support. The Executive Committee needs, in fact must have the help of all the friends of Jewish work in the Church. If this help is not received, the work cannot be continued. With the many other pressing obligations this added responsibility cannot be met from current contributions. We must not allow this mission to fail for the lack of support.

H. Mc. M.

PETITION.

Father of Israel, save
Thy people scattered far;
Grant them to look by living faith
To Jacob's risen "Star."

Remove the veil which blinds
Thy long-loved chosen race;
Let them behold in Jesus Christ
The brightness of Thy face.

The brazen serpent reared
Upon the desert pole,
Pointed to Him whose death alone
Can make the sinner whole.

This substitute of ours
Oh may they recognize;
And in Emmanuel see fulfilled
The types and prophecies.

Hebrew Christian Alliance Quarterly.

EMMANUEL NEIGHBORHOOD HOUSE, BALTIMORE, MARYLAND.

MRS. T. B. SOUTHALL

To the writer, coming to Baltimore meant an opportunity to visit the Emmanuel Neighborhood House, our mission to the Jews under the joint control of the Assembly's Home Mission Committee of the Southern Presbyterian Church and the Home Mission Board of the Northern Church.

A more impressive service we never attended than a prayer meeting held at the Arlington Presbyterian Church of this city on October 11, the eve of the Jewish Dread Day of Atonement, to plead with our Heavenly Father to reveal to the Jews assembled in their synagogues the world over the Christ who alone can make atonement for the sins of His people. Rev. Mr. Berman conducted the service, Rev. Roland Philips spoke on the "Christian View of Atonement," and Rev. Mr. Birnbaum, the new assistant to Mr. Berman explained the "Rabbinic View."

The mission is doing a good work but cannot go forward without the support of Christian friends. Any help will be greatly appreciated, and promptly acknowledged. Contributions should be sent to A. N. Sharp, Treasurer, 1522 Hurt Building, Atlanta, Ga., and specifically marked "For Jewish Mission Work." Clothing which is greatly needed, especially for men and boys, should be addressed to Rev. Solomon Birnbaum, Emmanuel Neighborhood House, 1523 East Lombard St., Baltimore, Maryland.

Baltimore, Maryland.

There is no task, not even digging a ditch, but has interest and even romance in it, if you dig the right way.

—AMOS WELLS

SOME LETTERS FROM THE FIELD.

(Not intended for publication.)

From Rev. G. R. Cousar a Negro Pastor.

We have just closed a revival meeting at our Red Bay mission point. Fifteen persons were added to our church, and nine children baptized. A very great spiritual interest was manifested, and much good accomplished, we trust, to the glory of God and the saving of souls. A few aged persons surrendered their lives to the Saviour during the meeting.

I am still praying that the dear Lord will use my life in a large measure for the bringing in of His kingdom, and for all the agencies of our great Church, that all of the laborers will be supremely blessed. You, our faithful and well-beloved Committee, shall have my prayers and hearty cooperation in every possible way among my people, to encourage the great work.

From Rev. I. C. H. Champney, Pastor of Montgomery Colored Presbyterian Church.

"I write to tell you of the wonderful meeting just closed here. We had Rev. Wm. Lee with us, from Bessemer. There were forty-one conversions. We received seventeen into our church, the others went to the various churches.

It was indeed a great meeting. The Lord wonderfully blessed us."

From Rev. J. E. Jeter, at Mountaincrest, Arkansas.

The "Joys" and the "Glooms" have had a battle royal for the past few months for the possession of our hearts. Only those who are in mountain work and have tried to use home labor and material can appreciate fully what it means to put up a building under those conditions. The man who thinks he can boss a thoroughbred mountaineer and get him to do things just exactly as he wants them done, has certainly miscalculated quite a bit. A master mechanic has to be a master of minds, to get his ideas carried out.

We are glad to say, however, that the joys seem now to be on top, if there do seem to be ten thousand "glooms" just outside the door, commanded by old man hard times and railroad strikes.

We have a full school this year. Not yet being in our other building, we could accommodate only nineteen girls and eight boys in the dormitory. We shall soon have our other building completed, however, and shall be ready for more, and there are more coming.

The ladies' societies have furnished nine scholarships and we have had the joy of helping several boys and girls that otherwise would have had no chance to attend school anywhere. We have the only high school for twenty-five miles in any direction, that gives a full four year course, so there is an abundance of material for both our common and high school departments.

We appreciate the prayers and letters of encouragement that come from so many of the people over the state. There is a strong tendency toward lawlessness throughout our mountain section now, and whiskey is being made all around us, therefore under those conditions we feel the need of much prayer that we might have wisdom to deal with the situation.

At the present time we are laying in a full supply of "hog and hominy" and getting ready for a long, cold winter.

From Rev. Paul H. Moore, Principal of Stillman Institute.

We have gotten two mighty fine fellows for the theological department. One of them comes from Havana, Cuba, sent here by Miss Houston, one of our missionaries there. I am

mightly pleased with him. He seems to have a splendid mind and gives promise of making a very useful minister. The other is a man with a family who gave up a very lucrative position with the Standard Oil Co., in Baton Rouge, La. He is a high toned fellow, with a fairly good education. Said he got his academic training at Strait University, New Orleans. He is certainly making a big sacrifice in order to preach the Gospel.

I am not expecting a full school in the academic department, on account of the boys not being able to get work this summer. I have had a number of letters from boys asking if they might work their way through school, as they had no money to go on. I have answered them all in about the same way. I have discouraged their coming here expecting the Institute to furnish them work enough to pay their entire expenses. Several of the old students write that they cannot come on account of not being able to get work during the summer.

From Rev. W. L. Fairly, Pastor of Westminister Presbyterian Church, El Paso, Texas.

(Manhattan was a mission of Westminister, organized into a church, and Rev. Ernest Price Thompson is pastor.)

"Manhattan Church is doing even better than I had hoped, and they are literally crowded out now, and will have to put a third story on their building. They have 182 members to date, and are taking in new ones almost every Sunday. Buildings are going up all around them. a large apartment building half a block from them. The lots that we gave $2,000 for are now easily worth $6,000 or $7,000. It will not be long before the main auditorium of this building will have to be erected. They will need it before two years."

Frm Rev. Walter S. Scott, Evangelist to the Mexicans in the Advance Field.

"Here's another item of news. Penn and I decided two weeks ago "to arise and build." And we did. The chapel is in the course of construction, the weather permitting, we will hold our Christmas entertainment in it. We have surprised the natives with our work. Just Penn and I, and two, sometimes three members, who know little or nothing of carpentering.

"We will save about $150 in the construction of it, and it will be a strong building and a sightly chapel. It is 24 feet by 40 feet, with walls 13 feet high, and a steep roof. Will send you a kodak picture of it in course of construction. The manse, where Penn is living, needs some repairing on the outside, but Penn has painted it and papered it very neatly inside. We may owe $200 on the whole plant by January 1, but the church owns a lot which is easily worth that much which we can sell if need be. The plant is worth $2,700.

Camp meeting of Taylor (Tex.), Mexican Presbyterian Church.

"Neither Penn nor I are neglecting our regular ministerial work by taking this "contract." We go out Saturday morning and get back Monday noon. We leave work for the others to do in our absence."

EARLY EFFORTS TO SUPPRESS THE SLAVE TRADE AND ABOLISH SLAVERY IN THE SOUTH.

(Continued from January Issue.)

ANNE BACHMAN HYDE, *Historian General, U. D. C.*

Early Abolition in the South.

THE world conscience did not begin to be much disturbed about the right or wrong of slavery until after the close of the American Revolution. After that event many of the States exercised the powers denied them as colonies. England abolished the slave trade in 1807, and the United States followed in 1808. Slavery still existed, however, and by this time was so firmly intrenched as to present the problem which so long vexed the South.

From the very beginning a high moral sense was evinced toward slavery in Virginia. There were free Negroes in that colony as early as 1668, and in 1691 emancipation was legal, provided the emancipated slave was sent out of Virginia within six months, but the slaveholder had to seek the permission of the Council for this privilege. In 1782 the General Assembly of Virginia made a law whereby slaves could be set free by deed or will, and so common were manumissions after the Revoluntioanry War that by 1790 there were more than thirty-five thousand free persons of color in the South.

In 1790 an Abolition Society was formed in Virginia by the Quakers, and by 1791 it had eighty members, many of them other than Quakers, who in this year sent a petition to the General Assembly against slavery, and at the time petitioned Congress on the subject. In 1794 both Virginia and Maryland sent representatives to the Convention of Abolition Societies held in Philadelphia, the first to meet in the United States.

North Carolina began to discuss slavery as early as 1758, the Quakers, or Friends, evincing a very tender conscience on the subject, and by 1768 they interpreted a section of their discipline as opposed to the buying and selling of slaves; and in 1776 some Friends, in the yearly meeting, stated their resolution to set their Negroes free, and also "earnestly and affectionately advised all who held slaves to cleanse their hands of them as soon as they possibly could."

The marked tendency in Virginia toward emancipation encouraged like action among the Quakers in North Carolina, and in 1779 they appointed a Committee of Visitation, whose duty it was to "visit and labor with those members who declined to emancipate." The law of North Carolina in 1782 gave all slave owners power to emancipate slaves by will after death, or by acknowledging will while still alive, in open court, provided they agreed to support all the aged, infirm, and young persons set free. (See Week's "Souern Quakers and Slavery"). In 1801 the yearly meeting decided to call the Negroes "black people," and they are referred to in this manner in their reports.

But these Friends were never forcible abolitionists. They depended more upon moral suasion, and always believed that the power over slavery lay in the States and not in the government. However, with their avowed belief in States' rights, these North Carolina Quakers made a marked breach of etiquette when in 1786 they sent a committee to the Assembly of Georgia with a petition "respecting some enlargements to the enslaved Negroes."

The fact that the petition was ignored gave proof of the extreme sensitiveness of Southern States regarding their own right of action even at this early date.

The law of South Carolina in 1722 compelled the manumitted slave to leave the province in twelve months or lose his freedom. In 1800, before a slave could be emancipated in this State, proof had to be given of his good character and of his ability to earn his own living, which certainly was a wise provision, and after emancipation the deed of gift must be registered. So the State knew exactly to whom she had given freedom.

In 1799 Thomas Wadsworth, of Charleston, S. C., liberated his slaves, gave them fifty acres of land each, and put them under care of the Bush River Meeting. This old Quaker may have been the originator of the "forty-acres-and-a-mule" theory, which he certainly carried into practice.

The Georgia law of 1801 provided that a slave could be emancipated in case a special application was made to the Legislature for that purpose. The antislavery feeling in this State was fostered in early times by the Methodists, who were considering a Church law requiring members to free their slaves. In April, 1817, Howell Cobb, of Georgia made his will, and in it emancipated his servant, William Hill, and adds: "It would afford me the greatest pleasure to liberate all my slaves, but such is the present existing state of society that by doing so I might act improperly, and I presume that their present condition under the care and protection of generous and humane masters will be much better for them than a state of freedom."

Before Tennessee had been a State one year an appeal for the abolition of slavery was published in the Knoxville Gazette, and a meeting called in Washington County to form a Manumission Society. Many of the pioneers of Tennessee were of Covenanter descent, and the early county records show they were endeavoring to emancipate their slaves before the eighteenth century closed.

One of the early acts of the State was touching emancipation. In October, 1797, the records show that she "confirmed the emancipation of a black man named Jack," and not only gave him his freedom but bestowed upon him the good American name of John Saunders.

About this time Tennessee was so embarrassed by the number of her citizens of Scotch descent seeking to emancipate their slaves that in 1801 the General Assembly passed an act giving the county courts authority to emancipate slaves upon petitions of their owners, and directing the county court clerks to record such proceedings and to give each emancipated slave a certificate of his freedom. (Allison, "Dropped Stitches.")

Emancipation societies were now becoming frequent in the South, and one-half of the delegates to the American Abolition Conventions came from this section between 1794 and 1809; after that date none came from beyond Tennessee or North Carolina, but local conventions were held in those States. The earliest American journals advocating emancipation and abolition were published, one by a Southern man and one on Tennessee soil.

The Quaker, Charles Osborn, born in North Carolina, spent his young manhood in Tennessee, and in December, 1814, organized the Manumission Society in that State, which was in close touch and communication with one organized in North Carolina in 1816. In 1816 Charles Osborn removed to Ohio, where in August, 1817, he published the first number of the The Philanthropist, a journal devoted to the interest of temperance and also to immediate and unconditional emancipation. The publication of this paper began August 29, 1817, and continued till October 8, 1818.

Judge John Allison, of Tennessee, states (in which opinion the biographer of Garrison concurs) that the honor of publishing the first periodi-

cal in America of which the one avowed object was opposition to slavery must be accorded to Elihu Embree, who in 1820 was publishing in Jonesboro. Tenn., The Emancipator, a small octavo monthly. Before one year's issue was completed, the young editor died. Benjamin Lundy had assisted Charles Osborn with The Philanthropist in Ohio and later had begun the publication of his own paper, The Genius of Universal Emancipation. When he learned of the death of Elihu Embree, early in 1822, Lundy brought his paper to Tennessee, and for more than two years issued it from Greenville on the press which had printed Embree's Emancipator.

Thus nearly a decade before Elizabeth Heyrick, the Quaker, in England, issued the pamphlet on immediate emancipation the Quakers of North Carolina and East Tennessee were preaching, practicing, and publishing that doctrine, and Garrison was yet but a little lad in New England.

By 1824 the Tennessee Manumission Society had twenty branches, with seven hundred members, and had held nine conventions; and in January of that year, through Mr. Blair, presented memorial to the House of Representatives praying Congress to adopt measures for the prevention of slavery in future in any state where it was not then allowed by law, and to forbid it in the future in any State yet to be formed.

In 1825 William Swain was publishing in Greensboro, N. C., The Patriot, which contained much anti-slavery matter.

All of these movements and publications were undertaken in a frank, law-abiding manner, and in 1820 the Rev. John Rankin, a native Tennesseean, of Covenanter descent, said it was safer to make abolition speeches in Kentucky or Tennessee than at the North. Mr. Munford, in his book, "Virginia's Attitude toward Slavery," quotes Lunt as saying: "After the years 1820-21, during which time that great struggle which resulted in what is called the Missouri Compromise was most active and came to its conclusion, the States of Virginia, Kentucky, and Tennessee were earnestly engaged in practical movements for the gradual emancipation of their slaves. This movement continued until it was arrested by the aggressions of the abolitionists upon their voluntary action."

According to the statistics given by Lundy, in 1827 there were 130 abolition societies in the United States, of which 106 were in the slave States. Virginia had eight of these societies, Tennessee had twenty-five with a membership of one thousand, and North Carolina had fifty with a membership of three thousand; and this membership was not confined to non-slaveholders, as many have asserted, but among them were many earnest Christian masters seeking to solve as best they could an inherited problem and burden.

The Hon. Samuel Rhea, grandson of the first Presbyterian minister to preach in Tennessee (an old Scotch chaplain), liberated his people and sent them to Liberia, but at a later date again became a slaveholder. That eminent divine, Rev. Frederic A. Ross, owner of "Rotherwood," a most beautiful estate, made a similar provision and lived to write the book, "Slavery Ordained of God."

Mr. Whitelaw Reid, speaking in 1911 on "The Scot in America," said: "The Anti-slavery movement which led to our Civil War began among the Scottish and Ulster Scotch immigrants, but not in New England. That is prevalent delusion which the brilliant writers of that region have not always discouraged. But the real anti-slavery movement began in the South and West, largely among the Scottish Covenaters of South Carolina and East Tennessee, twenty to thirty years before there was any organized opposition to slavery elsewhere, even in Massachusetts. The Covenanters, the Methodists, and the Quakers of East Tennessee had eighteen emancipation societies by 1815. A few years later there were five or six in Kentucky.

When there were 103 in the South, as yet, so far as known, there was not one in Massachusetts."

Prior to 1831 emancipation was freely discussed in the South, and there was much sentiment in favor of it, but is was not yet strong enough to force laws, and those earnestly endeavoring to free their slaves were hampered by State laws, which, in all but three or four required that emancipated slaves should leave the State. But even with all the difficulties which beset them, the Southern people were becoming more hostile to the institution and making many efforts to free themselves from a burden which grew heavier each year, and nearly ten per cent. of the Southern Negroes were free in 1830, which even Mr. Hart concedes was a "tribute to the humanity of Southern people."

That Virginia made great effort to free herself from the burden is shown by the many and sincere discusssions in her General Assembly on the subject of gradual emancipation, the problems of which were too great to be lightly undertaken. Any one not even a statesman could see that there was more practical philanthropy involved when Virginia excluded the slave trade by her great statute of 1778 than when like measure was taken by Vermont, the census of 1790 showing 293,427 slaves in Virginia and but seventeen in Vermont (Cobb on "Slavery,") scarcely more than the domestic force of a plantation household. And now the problems were greater and the burden heavier; and in these discussions, while "many denied advisability of action, none defended the principles of slavery."

In August, 1831, there occurred the awful uprising at Southampton among the Negroes known as the "Nat Turner Rebellion."

At this period also arose the abolitionists of the Garrisonian type, who differed from the emancipationists or anti-slavery men who existed North and South in that they demanded immediate and unconditional abolition of slavery and attacked not only the system, but the character of every slave holder, and questioned the morality and denounced the civilization of every section where it existed.

From this period, and on account of this reactionary agitation, dates the rise of pro-slavery sentiment in the South, which was in a sense self-defense, the human mind being so constituted that it naturally resents interference with its voluntary action in endeavoring to solve a problem upon which it is expending its best ability.

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A WORTH-WHILE WORK.

REV. CHRISTOPHER RUSSO.

THE Italian Work in New Orleans was commenced in 1885, by Luigi Cervini, and it was under his efforts that the writer was converted.

In October 1886, three men, Peter Pizzo, Angelo Danna, and Christopher Russo, began to meet every Sunday at four o'clock, and continued for three

A part of the Italian Presbyterian Congregation at New Orleans.

years, standing before the only and true God, to keep up this Italian work in that faithful and solid faith of the Gospel. The prayers of these three men stand today, solid before God's throne, in behalf of carrying on this precious work among the Italian element in New Orleans.

After three years of fervent prayers twenty-five Italians came and joined with us, and a few months later we reached over one hundred.

Since that time when those faithful prayers were raised unto God, four different missionary works have sprung up among the Italian element in New Orleans,—the Presbyterian, and from that same stock the Methodists, North, the Methodists, South, and the Baptists have now a hopeful Gospel work among the Italians.

From the converts of the Presbyterian Mission we supplied the first Italian missionary to the Northern Methodist Church, in 1887. This man's name was Giovanni Batt. Giambruno, an ex-priest.

It was in this Memorial Presbyterian Church that the Italian Presbyterian Church was organized in 1894. We have now eighty-seven faithful members, and many hundreds more of our converts are scattered all over the United States.

New Orleans, La.

INFLUENCE.

Just a little word of cheer;
Just a smile in passing by;
But a storm-swept soul looks up,
Sees the rainbow in the sky.
—*Alma Wight Driscoll.*

OUR SPICE BOX.

Every man's first obligation is what?

An increase of 160% in gifts to Presbyterial Home Missions in four years is a good record. Where?

"If you are willing to accept such a salary, and live under the conditions it enforces, you are not doing your duty. You are not compelled to accept such." To whom was it said? Is it any wonder it's hard to get the right type of Home Mission workers?

What does West Virginia not export, if she has her way?

You'd like to have been born in the mountains, if it meant you could go to school—where?

Added responsibility without increased income does what? What is another example of this, for the Assembly's Home Mission Committee?

Clothing needed! Where?

In our Texas-Mexican work we have taken Methodist girls for our ministers' wives. But long before. we gave the Methodist their first————————what and where?

Foreign Missions won him. Home Missions is training him. Who and where?

The Emancipator, the first abolition paper, was published in————, no not Boston, by whom?

SENIOR HOME MISSION PROGRAM FOR FEBRUARY, 1922.

Prepared by Elea nora Andrews Berry

BEGINNING A T JERUSALEM

1. Hymn—I Love to Tell the Story.
2. Prayer—For the unsaved in our town, Presbytery, Synod, that our Church may undertake its full share of the task of reaching them and winning them to Christ.
3. Scripture—The Biginning at Jerusalem. Acts 2:4-8, 14, 22-24, 32, 33, 38-42.
4. Why S. P. C. Missions?
5. Reading—Except We See.
6. Our Own Synodical Work.
7. Our Own Presbyterial Work.
8. Iur Own Congregational Work.
9. Seven Questions
10. Some Good Work in Other Synods and Presbyteries.
11. Prayer—For the Home Mission Work of our Synod, Presbytery and Congregation, that it may be wisely managed, and fruitful, and that each may do our individual part in it.
12. Hymn—Others.

Notes: Hymns are from Life and Service Hymns.

4. From Editorial and knowledge of the general plan of organization of the Presbyterian Church.
6. Write the Chairman or Superintendent of your Synod's Home Mission Committee. Several of the Synods have well organized work and available literature in the shape of a paper. If not the Minutes of Synod, of which your pastor has a copy, should contain the report of the Home Mission Committee, showing the work.
7. Secure information from Chairman of your Presbytery's Home Mission Committee.
9. In Junior Department. This is something we should know and most of us do not.
10. Articles in this issue.

A FOUR-FOLD LIFE PROGRAM FOR GIRLS
A MANUAL FOR LEADERS

This attractive book of sixty-four pages, published by the Presbyterian Committee of Publication, offers a clear and practical presentation of materials and methods for work with girls.

While intended primarily for the organized class group in the church school, it is equally well adapted for use in other groups or organizations, such as girls' clubs, circles, societies, etc.

Order from Presbyterian Committee of Publication.

Richmond, Va. Texarkana, Ark. Tex.

THE JUNIORS

SEVEN QUESTIONS FOR EVERY BOY AND GIRL.

(Ask Your Pastor to Help You Answer Them.)

1. How old is my church?
2. How many pastors and assistants has my church had?
3. How many ministers has my church sent out?
4. How many missionaries (ministers, doctors, nurses, or any other Church workers) has my church given to the work of the Church in the whole world?
5. How many ministers and other missionaries ought my church to give God's Church in its world-wide work every ten years.
6. Shall I become one of God's world workers and improve the record of my church?
7. If so, where could I help Him.

Adapted from Spirit of Missions.

THE CHURCH OF THE FRIENDLY HEART.

DR. JAY T. STOCKING.

The City of As-It-Is was like most cities of its size. Part of it was built on a beautiful hill. There were large, fine houses, shady lawns, gay flowers, clean, broad streets, bordered by trees. Part of the city was in the valley. The houses in the valley were small and crowded close together. Tall chimneys of the factories stained them with smoke and dropped cinders upon them. There were no lawns, no flowers, no trees. The streets were nar row.

There were white people and black people, happy people and sad people, the same as you will find in any city. Nobody ever sang about the city of As-It-Is. They had no city song. For there were so many people too poor, too weary, too lonely, or too unhappy to sing.

But there came a time when there was no little excitement over the prospect of a newcomer to town.

One day workmen began to build a house halfway between the hill where the rich people lived and the valley where the poor people lived. It was such an attractive and wonderful house that people talked much about it and about the man who was coming to live in it.

They say he comes from a Distant Land," said one.

"And a land with strange customs, I hear," said another.

"They say he is very wealthy."

"And very generous, what's more!"

"And very noble and kind, I am told."

"What's his name? Does anybody know?" they asked.

"Mr. Friend-o'-Man, I believe," said one, "I heard somebody call him that."

"It's a strange name, isn't it? I wonder how he came to have it?"

"They say he is a great churchman."

Then, as the group would break up, each one would say to himself, "I hope he will go to *our* church."

At length the day came when the word went around among the excited people: "The stranger has come! Mr. Friend-o'-Man has come."

People in large numbers walked past the house to see for themselves if

it were really true. Sure enough, there he was! Indeed, they were all there, Mr. Friend-o'-Man, Mrs. Friend-o'-Man, and all the little Friend-o'-Mans. A reporter from the city newspaper came to talk with him and ask him questions. He found a tall, fair, handsome gentleman, simple in dress and distinguished in manner. He made one think of King Arthur's days. He had clear, kindly eyes, and from time to time he put on a pair of beautiful glasses which he drew from his pocket.

"I hope you will like our city," said the reporter.

"I expect to do so," said Mr. Friend-o'-Man."

Many other questions the reporter asked, to which Mr. Friend-o'-Man gave the best replies he could.

"By the way," said the reporter as he rose to go, "to-morrow is Sunday. I suppose you are planning to attend some church in our city?"

"Of course I am planning to," said Mr. Friend-o'-Man.

"May I ask which one?"

"The finest church in town."

"Which one may that be, may I ask? Which denomination?"

"I do not know, I am sure, to which denomination the church belongs. It is the Church of the Friendly Heart." I heard in my distant home that it is:

THE FINEST CHURCH IN TOWN.

"I do not know that church," said the reporter.

"I do not myself know which one it is," said Mr. Friend-o'-Man, "but to-morrow I shall start out to find it."

"Good afternoon," said the reporter; "if there is ever anything I can do for you, please let me know."

When the newspaper was printed that evening, everbody could read in big headlines:

MR. FRIEND-O'-MAN ARRIVES.

A STRANGER FROM A STRANGE COUNTRY

HE IS PLEASED WITH THE TOWN

WILL ATTEND THE FINEST CHURCH IN TOWN

There was great excitement in every church circle. "I wonder," said many a person in the city, "if he will attend *our* church. I am sure I hope so."

Next morning, at the proper hour, Mr. Friend-o'-Man set out to discover the church he was looking for. He addressed a man in a grand carriage.

"I am a stranger here, sir. Can you tell me which is the finest church in town?"

"Certainly, sir!" said the man gravely. "It is the Beautiful Church on the Hill. The best people in town go there. *We* attend that church. I am sure you will like it."

In a few minutes Mr. Friend-o'-Man arrived at the Beautiful Church on the Hill. As he stepped inside, the ushers looked at him inquiringly. He was well-dressed, of course, and of distinguished bearing. Some of them wondered whether it might be the famous stranger, but no one was sure.

"Which is your pew, please?" asked the usher, politely.

"I have no pew. I am a stranger."

"Stand here a while, please," said the usher, in a business-like voice, "and I'll see what I can do for you."

Some minutes later, the usher beckoned to him and led him down the aisle. They stopped at a pew in which two persons were already seated. For a moment they did not move. Then they moved just enough to let the stranger pass. But it was plain that they were annoyed and did not wish to make him welcome.

Soon the service began. It was very beautiful, like the beautiful church, but Mr. Friend-o'-Man was not happy. He was too noble and proud a man, of

course, to have his feelings hurt; but while they sang a hymn, he could not help thinking.

"These pews," thought he, "are surely not made of very friendly wood. This cannot be the finest church in town."

Next Sunday morning came, and Mr. Friend-o'Man, clad in his best, once more started for church. He had not gone far before he met a well-dressed man, and said to him, "I am a stranger, sir. Can you tell me which is the finest church in town?"

"Most certainly," replied the man. It is the Big Church at the Center. The finest people in the city go there. *I go* there. I shall be glad to show you the way."

Very soon Mr. Friend-o'-Man found himself at the door of the Big Church. It had beautiful walls, fine windows, attractive pews. A friendly usher led him down the aisle to a pew where friendly people welcomed him. The service was helpful, and Mr. Friend-o'-Man thought he had certainly found the finest church in town.

But he wanted to make one more trial. So, a week later, instead of clothing himself in his best, he clothed himself in his worst. He even borrowed some clothes from a workman.

When he reached the Big Church at the Center, the ushers did not recognize him. They bowed rather stiffly, and one of them waved his hand toward a seat. Mr. Friend-o'-Man started down the aisle to the seat he had occupied the Sunday before, when an usher plucked his sleeve and showed him to a pew at one side, where sat several other men who were poorly clad. The service was good, but all the while Mr. Friend-o'-Man kept thinking.

"These aisles," he thought, "were surely not made for poor men's feet to tread."

Mr. Friend-o'-Man was sad as he walked home, for he knew that he had not found the finest church in town.

Next Sunday morning Mr. Friend-o'-Man started out again to find his church. This time he went dressed as he was the week before,—rough shoes, baggy trousers, shiny coat, frayed collar, and a hat with a wrinkled band. As he walked along unnoticed, he met a man who was simply clad.

"Can you tell me, sir," he asked, "which is the finest church in town?"

"Certainly," replied the man. "It is the Church in the Busy Street. Crowds of people go there. It is my church. I am going there now. Will you come along with me?"

Mr. Friend-'o-Man was soon at the church. The friendly ushers seemed as glad to see him as they were to see the best dressed men who came, and showed him to one of the best pews. When the service was over, people greeted him kindly. Mr. Friend-o'-Man was very happy until he heard people talking about one of the members.

"It is shameful!" said one sharply.

"The idea of his coming to church and associating with Christian people, too," said another.

"To think that a man like him should be in a church!"

"He ought to be put out!"

"I should think his family would be so ashamed they would never show their faces."

It was clear that this member of the church had done something wrong. People were talking about it on every side, and there was not one word of pity or sorrow for the poor man who had done the wrong.

This church had friendly pews; it had aisles and carpets for poor men's feet to tread; but it certainly had no kind words for sinful folks.

He was almost discouraged, but he resolved to try once more. This time he did not wait for Sunday to come.

He went down in the valley where the poor people lived. He stopped a policeman on his beat.

"Can you tell me, Officer, which is the finest church in town?"

"Oh," replied the officer, "they all are good. It depends upon what kind of a church you want. As for my-

self, I think the Church Around the Corner is the finest church in town."

"Why so?" asked Mr. Friend-o'Man.

"Well," said the policeman, "it is full of friendly folks. They always speak to me, and they are kind and helpful to those in trouble."

"What is the name of the church?" asked Mr. Friend-o'-Man.

"I don't know its real name; I call it the Church of the Friendly Heart."

A little farther on Mr. Friend-o'-Man stopped the postman.

"Can you tell me," he asked, "which is the finest church in town?"

"Oh, every man to his taste. As for me, I like the Church Around the Corner better than any other."

"Why so?" asked Mr. Friend-o'-Man.

"Well, sir, they are good folks who go there. Last winter, when the days were very cold, they often stopped me as I passed by, to offer me a bite to eat and something hot to drink.

"And what's the name of the church?' asked Mr. Friend-o'-Man.

"I'm sure I don't konw the name, sir. I call it the Church of the Friendly Heart."

On the next street Mr. Friend-o'-Man met a small boy. His clothes were patched but clean. "My boy," said Mr. Friend-o'-Man, "can you tell me which is the finest church around here?"

"Sure" came the answer. "The Church Around the Corner; it's the best. I go there. We have a good time and lots of fun, and nobody looks at your clothes."

"What is the name of the church?"

"I don't know its real name, but my mother says it's the Church of the Friendly Heart.

Mr. Friend-o'-Man met many other folks in the valley who told him about the good things done by the Church Around the Corner.

So, when the next Sunday came, he started straight for that Church Around the Corner. It was not beautiful, like the Church on the Hill; it was not so big as the Church in the Center, nor were there so many people attending it, but it was full of friendly folk. People with good clothes and poor clothes sat side by side. Nobody was haughty or unpleasant or spoke unkindly. Everybody was happy.

"I hope you will come again," said the minister to Mr. Friend-o'-Man, as he stopped to say good-by at the close of Sunday-school.

"I shall," replied Mr. Friend-o'-Man. "In fact, I shall come here all the time."

"And may I ask your name?"

"Certainly," said he. "My name is Friend-o'-Man, and next Sunday I shall bring with me Mrs. Friend-o'-Man and all the little Friend-o'-Mans."

JUNIOR HOME MISSION PROGRAM FOR FEBRUARY, 1922.

Prepared by Eleanora Andrews Berry
OUR CHURCH.

1. Hymn—Smile and Sing.
2. Prayer—For our Church and all that she tries to do, to bring the message of Christ to those in our community, and in our state, and our country, and the world.
3. Psalm 122.
4. Talk on the organization of the Presbyterian Church.
5. The work of our Synod, Presbytery, Church.
6. Seven Questions.
7. The Church of the Friendly Heart—Story.
8. Home Missions—Acrostic.
9. Prayer—That our Church may always be the Church of the friendly heart.
10. Hymn—Little Drops of Water.

Notes: Hymns are from Life and Service Hymns.

5. Get facts about Synod's and Presbytery's Home Mission Work from the pastor, who can also give some help in ascertaining the answers to the seven questions

TIN LAN AND LITTLE SISTER.

BEULAH BASSETT.

Tin Lan lived in a dilapidated old Chinese farmhouse in front of which an old stone road straggled by on its way to the River of the Golden Sands. Three times a day Tin Lan hung two wooden buckets on the ends of his shoulder pole and went to the River for the day's supply of water. Between times he helped his mother on their small farm while Little Sister played in the dirty courtyard and Granny spun cotton into thread or wove thread into cloth for their gowns.

One evening Tin Lan found the other boys at the River all listening to an old boatman. He was telling of reports of a robber band in a village close by, and said:

"They are much to be feared, as they all have guns like soldiers and shoot at anything or anybody in their way."

As Tin Lan walked back home with his load of water he wished his father were living. While the little family were eating their supper of steamed rice and fried beans, Tin Lan told of the news he had gathered at the river-side. His mother feared the worst and it was decided that the womenfolks should climb up the ladder to the loft for the night. Tin Lan insisted on remaining below to see what would happen.

Darkness came and no sound was heard except the distant roar of the rapid, but only Little Sister could sleep. Just before daylight, when fear had almost left them, firing was heard, followed by the barking of dogs and wild screaming. Tin Lan ran to the latticed window and peering out toward the neighbors' saw their whole house afire and objects running about.

"Tin Lan, what is it?" called Granny from the loft, and he told them what he saw.

"Oh, come up here with us," called his mother, but just then the crowd of robbers came pouring into their courtyard and pounded at the doors, ordering them to open. Before Tin Lan could pull away the heavy bar, a shot whizzed through the room, and the men without had forced the old doors from their rickety support. One door, in falling, struck Tin Lan and knocked him unconscious.

When Tin Lan came to, he was lying on the stone road in full view of his ruined home. No one was in sight and he called softly for Mother or Granny. But no answer came from them. It was daylight now and a neighbor woman soon came out of the courtyard carrying Little Sister in her arms. In a few words she told him that the robbers had shot Mother and Granny dead and that Little Sister was badly burned. Sadly Tin Lan followed the neighbor woman to the river-side where others had gathered. The whole village had been robbed and then burned. Everyone was terror-stricken and said:

"We must go to the walled city of Snifu. There alone shall we be safe."

So all day long they followed the old stone road over hill and dale to the little Min River, where a boatman friend ferried them across. At the city gate the little crowd scattered to seek friends and relatives in town. Tin Lan's kind neighbor took them to her sister's home where every one crowded in to hear the story of the robbers. Little Sister cried all night from pain and the women plastered her burned face and hands with a thick black paste which only added to her sufferings. All the mothers and aunts and grandmothers told of possible remedies but nothing really helped the poor little burned girl.

During the morning Tin Lan was sent on an errand and while in the shop

he heard a man telling the clerk about the foreign medicine house where his wife was cured of a very large and painful boil. After the man had talked awhile, Tin Lan came nearer and said:

"Has the foreigner any medicine to eat for burns?"

"Yes," said the man, "but you aren't burned."

Then Tin Lan told about his little sister and how they could do nothing for her. The man said:

"I'll tell my wife to show you the way. It won't hurt to try the new medicine."

So Tin Lan thanked the man and hurried to tell the neighbor woman. At first the women objected. They feared the foreign woman with the white face and told all sorts of evil reports about her practices. But the "boil woman" soon came in and told them so many good things about the Doctor and her helpers that Tin Lan's friends consented to go and see.

Little Sister was strapped onto Tin Lan's back, as she could not walk, and several women followed them out of curiosity. The "boil woman" led them through several short streets till they came out on the busy North Street. They passed all sorts of shops and the woman at last stopped before a double doorway. Above the door was hung a very large black varnished board with characters in gold. None of them could read the sign, but its meaning was, "Woman's Healing House." They went inside and waited their turn in a crowded room.

When all the other women and children had been seen a young woman with a tiny white cap on her head came up and told them to walk into the next room. There they found the foreign woman sitting at a table. It was the first time Little Sister had seen a person with such a white face and she cried all the more. So the young Chinese woman asked the questions while the Doctor listened. Then the Doctor said Little Sister must stay in the Healing House for several days, for she needed very good care to live at all.

The neighbors hesitated, but Tin Lan, who had been listening and looking all about, said, "We'll do whatever the foreign lady wishes."

So the Doctor called another young woman to show Tin Lan the way to the sleeping room. There Little Sister was unstrapped from his back and her clothes exchanged for clean ones. The vile Chinese medicine was gently removed and cooling ointments and snowy white cotton and bandages soon covered her poor little face and hands. Tin Lan realy smiled when he saw his little sister's eyes peeking out from a white cloth face.

"But where can she sleep?" said one nurse to another. "Everything is full and the living room is already crowded with emergency beds." They called the head nurse who looked at Little Sister and then sent the coolie for a long box which was filled with straw. She covered this with a matting sheet and placed it in the living room. Little Sister was soon resting in her new, strange home. Tin Lan stayed with her the rest of the day and when he left at dark she was sleeping peacefully.

For many days she was ill, but the pain grew less and less with the clean, intelligent care. She was a dear little girl and every one loved her. Each morning the nurse would bring a new picture postcard and place it where she could see it all day long and sometimes she would tell about the bright, pretty pictures. Every evening the nurses and the patients who were able to walk sat around the living room table to sing and read and to talk to somebody they called "Jesus." Tin Lan always stayed for the singing and one day he asked the nurse to teach him a song. So she gave him the words of "Jesus Loves Me," and told him who Jesus is and how He helped the Doctor to heal Little Sister.

When Little Sister was well enough to leave, she was again strapped to Tin Lan's back and they said good-bye to

all the patients and the cook and the coolie. At the outer door Tin Lan turned to thank the Doctor and the nurses, and then said:

"At singing time tonight, please thank Jesus for loving us and healing Little Sister."—*Woman's Baptist F. M. Society.*

"CHINA"

"I have read of a far distant country,
Far over the ocean away,
Where the people go down in their darkness,
And a multitude die every day;
No Jesus to light up the valley,
No Saviour to whom they can pray,
Not a promise or a hope for the future,
But night, which has never a day.
I have read that their gods are so many
No one can their number proclaim;
They are vile as the thought can imagine,
And their worshipers are just the same;
Their Bible is words of Confucius;
No life to the soul can they give,
But the death which they die is eternal,
A million each month cease to live.
They are going to God and the judgment,
To the God whom they never have known;
Make haste, O my friends, to their rescue
Before they go down to their bourn;
Tell the story of Christ and salvation
By the cross of the Incarnate Son,
Show the way to yon heaven and glory,
How death may be life just begun."

JUNIOR FOREIGN MISSION PROGRAM FOR FEBRUARY 1922.

Arranged by Miss Margaret McNeilly
Topic—More About China

Song—Jesus Loves Me.
Lord's Prayer in concert.
Minutes.
Roll Call—answer with the name of a Station in the N. Kiangsu Mission.
Business.
Collection Song.
Offering.
Scripture Reading—Psalm 91.
Prayer for the children of China.
Quiz—What do you know about China?
Song—Selected.
An incident—Eduring Persecution.
Margaret McNeilly
Story—Tin Lan and Little Sister.
Song—Shine for the Lord.
Close with the Mizpah Benediction.

Suggestions.

A map could be used to advantage, for roll call, having the stations located as they are named.

The article "Enduring Persecution" will be found in the main body of the Foreign Mission Department of the current issue of The Survey.

Pray ernestly for the children of China, at this time of flood and famine.

Chinese children at a village mission school. How do you like their benches.

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR

BOX 330, NASHVILLE, TENN.

THE CHALLENGE OF A DESPERATE SITUITATION.

When the Executive Committee of Foreign Missions met in Nashville, on December 13th, it was confronted by the most serious situation it has ever faced, and one which drove the committee to the most drastic action it has ever taken. Our receipts had steadily increased until two months ago, when the tide turned and all gains were wiped out. From the most careful and thorough study of the situation, it looks now as if our indebtedness of last year, amounting to $242,000, will climb to $400,000 by April 1, 1922. It will certainly amount to this unless the Church gives itself to prayer and sacrificial giving on a scale not now in evidence. By the action of the Assembly, our committee must depend on the Progressive Program for its income. Should this income fall short of our needs, we are stopped from special appeals beyond the Self-Denial Week, in February. We are planning to make extraordinary efforts to arouse the Church at that time. But our main reliance must be on the income-producing ability of the Progressive Program. We have every confidence in that plan provided it is thoroughly prosecuted in every Church, but no plan will work itself; and as yet we are so far short of our needs that we face a situation at once desperate and challenging.

ACTION OF THE COMMITTEE.

In view of this situation, our committee took action as follows:

I.

"That until there is a radical improvement in our financial condition, no new missionaries will be sent to any field, no matter how urgent the need, except such physicians and nurses as are imperatively needed.

II.

"That the Treasurer be and he is hereby instructed to notify the Missions that regular appropriations for Classes IV, V, VI, VII, IX and X, for the year 1922-23, will be made at a reduction of ten per cent on the amount allowed for these classes for the year 1921-22. That in making this appropriation, the committee is mindful of the inconvenience this may cause and only does so for the reason that its income has not been increased, owing to business conditions in its territory over which it has no control. That it assures the Missions of its deep interest in the work, but feels constrained to make an honest endeavor to have its annual income from living donors for its regular work, meet its annual budget and thus prevent an increasing deficit. That it urges upon the Missions that the native church be urged to increase its gifts to help meet the reduction that has been made on 1922-23 appropriation.

"That the Missions and missionaries individually be requested to accept what has been done and refrain from agitating the Home Church by making special appeals for gifts to meet the reduction so made on the estimates, but that on the other hand, they strive as the opportunity presents to encourage the Church to help meet the appropriations allowed.

III.

That it be the policy of this commitee to make its total appropriations for the Church Year (April 1st to March 31st), not to exceed the receipts for the regular budget for the previous calendar year (January 1st to December 31st), effective on appropriations 1923-24 (church year).

IV.

"In view of these appalling facts, that we commission our chairman to send out to the Church a call to prayer and self-denial that shall arouse the entire Church to a new sense of the startling conditions in our great Foreign Mission work."

THE REASONS FOR THE ACTION.

In order that the Church may understand the action so taken, the Executive Committee had to consider the following facts:

1. That its income for the current year to November 30, 1921, has shown a decrease of $10,263.00 from last year, while its estimated cost is much larger than last year.

2. That it faces a deficit on March 31st on this year's work of possibly $200,000.00, which, added to the previous deficit of $242,626.00, will make its net deficit over $400,000.00.

3. That if present business conditions continue, its income may be further reduced next year.

4. That the General Assembly has charged its Stewardship Committee with the raising of the necessary funds for all the benevolent work of the Church, through its Progressive Program, and the Executive Committee desires to co-operate with the Stewardship Committee in every way, in the firm belief that the attainment of that program means that the problem of the Executive Committee will be solved, in view of the fact that its proportion of the amount for 1922-23, as set out by the Assembly, is $1,498,500.00.

The Stewardship Committee, in endeavoring to comply with its task, has undertaken to put the whole question of the paying up of pledges on this year and the conduct of the Progressive Program for next year before the Church, beginning at once, and has requested the Executive Committee not to make separate appeals, but to allow it to make the united appeal in behalf of all the committees.

This explains the paragraph in the committee action relating to agitation and appeals in the Home Church, which might subject the Executive Committee to criticism and in a way interfere in its expressed intention of co-operation in the Progressive Program Campaign.

5. The Executive Committee has received kind treatment at the hands of the General Assembly, even though it has reported an increasing deficit in past years. It has been subjected to some criticism and is mindful of the fact that criticism is of value, but it is also true that a point may be reached where its deficit will reach such an amount as will alarm the Church to such an extent as to greatly discourage it. We must remember that our Church, with 338,199 resident members, gave over $1,000,000.00 to be applied to the regular budget last year and we are deeply grateful to God for the evident working of His Holy Spirit in the hearts of people who, though suffering a business depression, probably never before experienced, have not decreased their gifts to the extent that would be expected.

THE CHALLENGE.

We believe that all things are possible to faith. We are confident that if a sufficient spiritual dynamic is generated, this desperate situation can be met. But until it is met, and funds are at hand to resume work on the old scale, we feel we would be substituting presumption for faith in going on piling up debt with no prospect of the means with which to meet our obligations. The one way out is along the avenue always open to Christ's people. It is the way of Prayer and Self-Denial. Are we ready to match need with herioc giving? The incomes of our people, in many cases, have been reduced. Can we supplement our poverty with such devotion to the cause as to make it abound unto the riches of a liberality that will meet the challenge of this desperate situation.

There will be a sadness among our missionaries beyond the power of words, when our action reaches them.

There will be joy in heaven should

our Churches rise as one man and say, "We will not allow this action to stand." But it will have to stand until there is "a radical improvement in our financial condition." May the time be short.

The Exec. Com. of Foreign Missions,
JAMES I. VANCE, *Chairman.*

MONTHLY TOPIC—NORTH KIANGSU.

POOR CHINA! Following the great famine of 1920, come reports of devastating floods covering a considerable portion of the territory of our North Kiangsu Mission and making inevitable another famine throughout all the flooded territory during the coming spring and summer. What is needed above all things else is a great movement for famine prevention, which would involve systems of drainage and re-forestation of those regions bordering on the great rivers, the denudation of which is the direct cause of these repeated floods. This would be too vast a work to come within the scope of foreign charity alone. The government of China would, of course, have to bear the financial burden that would be involved to a large extent. The relief agencies, however, that have been trying to minister to famine relief as the famines occur might well consider plans for undertaking here and there famine prevention work along the lines indicated above, in so far as their funds would permit. Considerable sums given for famine relief last year were left over in the hands of Mission Boards and other relief agencies after the immediate needs of the situation had been met. The University of Nanking has a well organized agricultural and forestry department, which has already done enough work along this line to serve as an object lesson to the Chinese government, and point the way to those measures that must be adopted on a large scale if there is ever to be any real relief from these appalling and frequently recurring disasters. The University is seeking to raise $100,000 for the endowment of this department and for the enlargement of its operations, and we do not think that any better use could be made of any unused famine funds than to invest them in this form of famine prevention. The forestry department has secured from the government the right to operate in some of the territory bordering the Yangste River and has already set out several millions of young trees. This constructive and beneficent work should be helped and encouraged in every possible way by those who have the means to help.

THE WASHINGTON CONFERENCE.

The Washington Conference has not yet completed its labors, but has already achieved results which have falsified the pessimistic forecasts of certain newspaper men, like Mr. Simonds and Mr. Wells and Mr. Shaw, who have been engaged in explaining beforehand the impossibility of doing the things which the Conference has already done. The agreement on partial naval disarmament was itself an achievement sufficient fully to justify the calling of the Conference. The agreement between the United States, Great Britain, France and Japan, to settle all questions affecting their respective interests in the Islands of the Pacific by conference and mutual concession removes one of the most threatening of the problems that had to be removed in order to insure world peace. It seems probable now that there will not be a clean sweep of all the questions between China and Japan that have been disturbing their relations and threatening world trouble, but that China will secure practically all she has been asking in the way of riddance from foreign aggression in that part of her territory included in the eighteen provinces, and that the injustice that was done to China in the

Shantung matter in the Versailles treaty will be entirely remedied.

We are confident that one of the most valuable results of this Washington Conference will be the education the representatives of Japan will receive in regard to what the civilized world really thinks of her performances in China and in Siberia at the time during the war when she thought that the great civilized nations, of which she very properly now desires to be considered as one, were so occupied with other things that they could not take any note of what she was doing.

The friends of the League of Nations cannot be otherwise than gratified that the Washington Conference, conducted by those American politicians who defeated our participation in the League, has not only entered into an arrangement of the same kind as was embodied in the famous Article X, of the League, but has had to recognize the League and deal officially with it in order to secure certain rights in the Island of Yap, over which Japan was given a mandate by the League.

THE WORK OF THE MISSIONS.

In spite of disturbed conditions our mission work in North Kiangsu continues to go forward in the most hopeful way, and rapid progress is being made towards the development in that field of a church which will be capable of self-direction and increasingly capable of doing its own work of evangelization and religious education. In some respects this is a field of unique importance, any way. It includes within its bounds in respect of population, at least half of our entire missionary responsibility. The homogeneity of the population is remarkable and their characteristics render them peculiarly adaptable to our Presbyterian ideas and methods of work.

First of all, they are strongly Calvinistic in temperament. They believe in the sovereignty of the gods they worship: they have much to say about "the will of heaven" and the "decrees of heaven." The trouble, of course, is that "heaven" represents to them either a far away, indifferent power, with whom the common people can have no direct dealings, and whose character is entirely devoid of the element of love, or a host of malignant spirits. Their Calvinism, therefore, takes the form of a pessimistic fatalism. When they come to believe in our God of Love, as revealed in the life and teachings of Jesus Christ, their natural transformation will be into Pauline optimists and predestinarians.

They are also believers in representative government. The elders of the village and the head of the clan are the authorities whom they have always been accustomed to recognize. They will, therefore, take to Presbyterianism of their own accord, without any persuasion, as soon as they know what it is. The opportunity we have in that field is to establish the greatest Presbyterian Church in the world, unhindered by complications of any kind. Our mission has a practical monopoly of the entire field. The only thing they are now hindered by is the lack of a sufficient force and equipment to do their work as it should be done.

The interesting letters from members of the mission, published in this number, will give our society workers ample material for their programs for the month.

CHANGE IN POSTAL RATES TO JAPAN.

Dating from January 1, 1922, it will require ten cents postage on letters to Japan instead of five cents, as heretofore. It is very important that those who correspond to our Japan missionaries will take note of this fact, as otherwise the missionaries themselves will be taxe not only for the additional five cents, bu c for double that amount, and the salaries that they are receiving, are not sufficient to meet this extra charge without serious inconvenience.

PERSONALIA.

FIVE missionaries were present at the December meeting of our Executive Committee and gave us messages that were most deeply appreciated. Rev. W. H. Hudson gave us an account of the marvelous development of the work in the Kashing field since the time that he and Dr. Venable first entered that city and lived a whole winter there in a small mud hut with a dirt floor, in the year 1894. The great hospital now under the care of Dr. Buckingham, in the absence of Dr. Crawford, in this country, has taken the place of the one-room house which Dr. Venable called his hospital, when the Secretary visited the place, in 1897. Sixteen organized churches have been established in the city and in the surrounding country fields. The school, the hospital and the evangelistic work have been carried on simultaneously, and the results have been such as to demonstrate the wisdom of conducting the work along these lines in the same field.

Dr. F. R. Crawford and Miss Nettie McMullen represented to the Committee the desire of the Mid-China Mission to co-operate with the native church in opening a new field in the Province of Yunan. While the Committee is not in a financial condition just now to appropriate funds for this new enterprise we are yet in full sympathy with it, especially as the first indigenous home mission enterprise of the native church.

We were glad to welcome Mr. H. M. Washburn, from our African Mission, who represents our work among the Bakuba tribe, and who presented to the committee the problem of supplying a translation of portions of the Scriptures in the Bakuba language for use in their work, prepared by Rev. R. L. Wharton, similar to the one prepared by Dr. Morrison and now in use among the Baluba speaking tribe.

Rev. A. C. McKinnon was present, with the request that he now be returned to the field, since in his judgment, Mrs. McKinnon has now so greatly improved in health that it will be safe for her to go back. This matter has not yet been definitely determined, but we are greatly in hopes that the result of a thorough examination by our official examiner here in Nashville will be that it will now be safe for her to return.

We are very glad indeed to welcome to our exchange table the very interesting children's missionary magazine, "Everyland," which was one of the good things that disappeared in the financial collapse of the Interchurch World Movement, which had taken over its publication. The magazine appears in the same old dress, which was a very attractive one, and the first number is full of good things, as was almost always the case with the magazine since we have known it. "Everyland" is published by the Central Committee on the United Study of Foreign Missions, under the editorship of Mrs. Henry W. Peabody, Miss Lucile Gulliver as her associate editor, and Miss Margaret Applegarth, Mrs. E. C. Cronk and Mrs. Hosmer Billings as department editors. With such editorial equipment, the future of the magazine as to quality is well assured. Those who wish to subscribe for it may address "Everyland," 302 Ford Building, 15 Ashburton Place, Boston, Mass.

The man who has done less than his best has done nothing.—Charles M. Schwab.

RESOLUTION OF THE EXECUTIVE COMMITTEE OF FOREIGN MISSIONS ON THE DEATH OF MR. W. H. RAYMOND.

THE Executive Committee of Foreign Missions would record its sense of irreparable loss and of deep personal bereavement in the death of our fellow member, Mr. W. H. Raymond, at his home in this city, on the morning of November 26th.

If our brother should be aware of what we say of him this morning he would not be pleased to hear us speak in words of fulsome eulogy. Those who loved him best would not claim that he was a man without faults. Of such faults as he had he was always himself, humbly and acutely conscious. But we rejoice to know that these were all left behind as, in a moment, in the twinkling of an eye, he heard the Master's call to come up and be presented, faultless, before the presence of His Father with exceeding joy. His piety was of the unostentatious and unconscious type, which is to say that it was of the highest and best type. It shone in his manly face and in his kindly eye, and most of all in the unpretending goodness of his daily life. But, like Moses, "he wist not that the skin of his face shone." In length of service he was our oldest member, having been elected to fill the place made vacant by the resignation of Mr. J. B. O'Bryon, on September 12th, 1892. On June 12th, 1895, he was made chairman of our Auditing Committee, which was later developed into our present Sub-Committee on Business and Finance, and served continuously in that capacity to the time of his death. On May 28, 1901, he was appointed acting secretary, and served in that capacity, taking entire charge of the office and conducting all its correspondence, for five months during the Secretary's absence in Brazil. This service was rendered entirely as a labor of love, without remuneration. From April, 1911, to October, 1912, he acted as the committee treasurer.

Serving in all these various capacities, it could always be said of him as John said of his friend Gaius, "Beloved, thou doest faithfully whatsoever thou doest." No responsibility, however onerous, was ever shunned, and no duty, however small, was ever slighted. And it is no exaggeration to say that to his splendid ability and mastery of business details, his wise foresight, his well poised judgment, his progressive spirit combined with true conservatism, his capacity for team work with other officers and members of the committee and his willingness to give unstintedly of his time and energy to the work, often at the sacrifice of his personal interests, is largely due the organization and successful working of our present financial system, which has stood the test of all investigation, and which commands the respect and admiration of every other Mission Board with which we have been associated in co-operative work.

It was most fitting that the General Assembly at St. Louis should recognize this long and faithful service by a unanimous rising vote of appreciation.

It is fitting also that we should place on our minutes this tribute of our appreciation of his unique and unparalleled service as a member of our committee.

But we are thinking of him today more as of a departed friend and a brother beloved, for whom we mourn, but not, thank God, as those without hope. Servant of Christ from childhood and faithful unto death, his record is on high and his works do follow him. The righteous shall be in everlasting remembrance.

To his bereaved family we extend our heartfelt sympathy, and pray that the God of all comfort may minister them abundantly and according to their need of the consolations of His grace.

S. H. CHESTER.

DEATH OF MRS. A. SYDENSTRICKER.

A LETTER from Mr. Edgar Sydenstricker, of Washington, D. C., informs us of the receipt of a cablegram dated October 21st, announcing the death of his mother, Mrs. Caroline S. Sydenstricker, on that date, at Chinkiang, China.

Mrs. Sydenstricker went to China in 1880, and has rendered forty-one years of most faithful and efficient and self-denying service in that mission field. Her husband, Rev. A. Sydenstricker, has not only been an evangelist of great power and usefulness, but has also been one of the pioneers in the educational work of our China Missions, and through all the long years of his laborious and self-sacrificing work, Mrs. Sydenstricker has stood by his side, sharing his labors and submitting cheerfully to all the inconveniences and hardships of the work and keeping for him a home which was always full of brightness and cheer, however destitute it might be of the things that we are accustomed to regard as necessary for the comfort of a home.

The Executive Committee of Foreign Missions places on record this tribute of appreciation and affection of this faithful worker, who has now finished her earthly course and entered upon the higher work for which her long service in China was such a splendid training. The committee also extends to the bereaved family and friends the assurance of its deepest and tenderest sympathy and earnest prayer that the God of all comfort will give them all needed grace and strength and cause the comfort of the gospel to abound in their hearts while they sorrow for the loved one that has been called away.

DEATH OF MRS. J. ROCKWELL SMITH.

A cable message to Dr. R. Emerson Smith, of Henderson, Ky., announced the death of his mother, Mrs. Caroline Porter Smith, widow of the late Dr. J. Rockwell Smith, at Campinas, Brazil, on November 7th. Mrs. Smith was born at Tuskegee, Alabama, on April 29, 1857. She was the sister of Dr. W. C. Porter, of our North Brazil Mission. Her parents moved to Brazil in her childhood and she was educated at the Collegio Internacional at Campinas. On October 18, 1881, she was married in the city of Sao Paulo, to Rev. J. Rockwell Smith, who was then a missionary of our Church at Pernambuco, and immediately thereafter she received her own missionary appointment. At the time of her death, therefore, she had just rounded out her forty years of service on the field. They were years of earnest, faithful, self-denying and most efficient service. In these forty years she visited the United States only four times on furlough. Being an unusually gifted speaker and a person of very attractive personality, she was in such constant demand in connection with our woman's work for missions that her visits home were seasons, not of rest, but of even more strenuous work than that of her service on the field. Two of her five living children, Rev. James P. Smith, of Campinas, and Mrs. Gaston Boyle, of Ytu, are members of the West Brazil Mission, and another son, Robert, now at Kentucky Theological Seminary, is an applicant for missionary appointment. The youngest son, William, is a student at Princeton Theological Seminary.

The Executive Committee of Foreign Missions would hereby record its appreciation of the long and faithful service of this missionary and mother of missionaries, and our deep sense of loss and bereavement in her death. We would also extend to her bereaved family the assurance of our sympathy and of our prayers that the God of all comfort will administer to them abundantly of the consolations of His grace.

FLOOD AND FAMINE IN KIANGSU.

LILIAN G. WELLS.

OCTOBER is here in all her glory of bright days, a crisp coolness now that predicts winter.

Kuling was delightful this year as usual, but there were too many tempting meetings, and I didn't miss many of them.

One of the pleasant features of the summer was having eight of our Korean Mission people there for part of the summer.

Kuling is a rest to soul and body, if it is taken in a rushing style. There we fill up for the year's work of giving out.

Before I left Hwaian for vacation furious rains had come, and they continued all summer, so we returned to flood conditions. We left Kuling earlier than usual, Miss Lily Woods and I, and got here later than usual, nearly two weeks on the road.

I've never seen the water so high, neither have any of the older people around here. So much of the country flooded, the crops standing in water and much of it under water. For miles up this way there is a big lake, just separated from the Grand Canal by a bank lined with willow trees; but the bank was covered or level, with lake and canal the same height. Water everywhere, houses on this narrow bank, many of them deserted, and water flowing from the lake into the canal right through the houses.

The worst sight met us when we got up in our own field from Baoyin to Hwaian, about twenty-seven miles long. The banks had broken and the lake water came up suddenly and filled all this west country, that distance in length and more, and about twenty miles wide. The people who had little canal bank on this side and to the old lake bank on the other. As we came along just a few days after the water came, there they were on the canal bank, a motley crowd, men, women and children, amid their goods, every conceivable thing that belongs to a Chinese farm house: piece of wood, baskets, earthen jars, beds, furniture, buffalo cattle, dogs, and what not. Some had just come and had put up no covering, others had mats for a shed and some had built straw huts. They brought what grain they had gathered and the straw. I wish I could make you see it. Americans if put down there couldn't live, without some one to help them; but Chinese know how. They cleared off the grass, leveled out threshing floors, began drying the rice in it's husk and the straw, began building straw and mud huts. Reeds woven into mats and straw mats for the walls, daubed with mud, made over the pole framework in house shape or in an inverted V shape made the huts, where they put in what they could. Then the straw must be provender for the oxen, and used for fuel for cooking their food. Stoves were made of mud, dried in the sun, the top being the big flaring iron kettle. The smoke comes out of the hole where the fuel is fed to the fire, pleasant to the eyes day in and day out, and year in and year out. I don't wonder they have so many bad eyes. Think of these people, happy and busy in their homes one day, the next living on a bank with only what they could bring along, and most of their year's food supply under water. A great many people were drowned. I presume no one knows how many. If they had no boats there was no way to get out. Like floods have prevailed in parts of several other provinces.

This is part of our country field, all this strip west of the canal, and the part where we have not been able to do any work, so this is our opportunity. I have just come home from an eight-day trip, working among them. A Christian Chinese woman went with me and we slept and ate on a little house boat. In the mornings and after-

noons, till our throats were tired, we talked to the people along the way, walking along, speaking to the women as we met them, and where they were friendly, and stopping to tell them of the Heavenly Father. There is a point of contact, for all say they trust heaven for food, so we try to tell them more about the true God and His love.

Now they are well settled there, have built them fairly comfortable mud and straw houses and huts. So the long length of bank for miles is like one long stretched out city, teeming with people, scarcely room to walk, every inch used for sunning their straw and rice, and now little plots of greens put out. They have only the rice they saved to eat, and that won't last long; no vegetable to go with it, so have put out greens which grows quickly. The water in the country has gone down a foot or two, but still is from six to ten feet deep, or even more. The houses have fallen down, so they have brought the poles and wood part to use on the bank. I looked at the water, place after place, and as far as the eye could see, a huge lake, the wind making waves, not a single house to be seen, only trees in the water where villages had been.

SUTSIEN, N. KIANGSU.

Mrs. W. F. Junkin.

THE Presbytery of North Kiangsu has just finished its meeting (from October 27 to November 2). From nine organized churches there were ten elders, one of whom came to present a call for a pastor. Five licentiates were present, and one, Mr. Wang, applying for ordination. He is to be ordained and installed as pastor of the Hsuchoufu church. Two ordained native pastors and four missionaries completed the regular number. One elder and one licentiate from Haichow were given the privilege of discussion.

Hsuchoufu field has now three organized churches; Sutsien, three, and Tsingkiangpu, two. Haichow and Hwaianfu hope to be organized before the next meeting of Presbytery.

Much time was taken up in the examinations for licensure and ordination. It made a deep and wholesome impression on the school boys and girls, who were present at some of these examinations, to know what strict care is exercised before allowing any preacher to become an ordained pastor.

Mr. Graham made some very interesting and impressive remarks, about his first itinerating trip through this section, thirty years ago, when he was hated, cursed and stoned—when there were not one dozen Christians in all this section. Now, the nine organized churches have a membership of 2,402 and there are many unorganized outstation churches.

We have most gladly welcomed Mr. and Mrs. Hopkins and their three lovely children. Their coming here, fully prepared to take up the work, is a wonderful help in our sore need.

The condition of the country, overrun by robbers, is pitiful. It especially hampers our work among the women. Even the foreign ladies do not dare to go to certain sections. And we are much less liable to be kidnapped than the Chinese. We can only send our Bible women to a limited number of places, because of the dangers of travel.

The Phonetic Script School for women and girls has an attendance of sixteen girls and nine women. The school has three sessions: morning, afternoon and night: a pupil may attend one or all. This is a free school where the pupils are taught to read the Bible. The primer lessons are based on Bible teachings, so that the pupils learn the Gospel from the first. Regular Bible classes are held for those who can read.

Winter classes for country women will be opened soon. We are making a special effort, also, to reach the women and girls of families who have moved into the city to escape danger from robbers. This is our opportunity to reach them before they go back to their country homes.

Famine sufferers of China. This picture was made at Kencho, six miles west of Sutsien.

THE WAY THEY MAKE WAR IN CHINA.

MADA I. MCCUTCHEN.

A FEW mornings ago I was wakened by the sound of weeping. and some one calling me. I got up at once, to find one of my school girls at the door with the dreadful news that her only brother had been carried off by robbers during the night.

The family are Christians, the father and mother hard-working people, who have by the strictest economy saved enough to buy a good bit of land, and because they are now in comfortable circumstances, the robbers have had their eye on them. They live inside the mud wall of the city, but outside the brick wall. The robbers got over the mud wall, got the outer gate of the home open some way, no one knows how, for it shows no signs of having been broken open, left four armed men there as guards while three or four more entered the boy's bed room. gagged and bound him, and carried him off. His father, mother, wife and sisters were all powerless, they had no firearms in the house, their neighbors were equally unarmed, and there was not time to send for soldiers. So they could only stand helplessly by while the pride of the family, the only son, was being carried into a captivity that is often worse than death.

Houses here are always surrounded by a wall with a door that is fastened securely at night. The father has since received a letter from the robbers saying that they want eight thousand dollars Mexican for the boy's ransom. If he were to sell all of his land and leave himself penniless in his old age, he could not get together that much, but the price can probably be "talked" to a somewhat lower figure. The robbers always know pretty well how much a victim is worth, and demand a sum that will ruin him financially.

Such things as this happen all the time, all through the country, but this time it has come very close home to us, because we are intimate with the family, the boy has been in my brother's school for years, and his sister is in my school. Imagine, if you can, what it must be like to live in hourly dread of robbers descending upon your home and murdering or kidnapping your family. The first aim of the robbers is to kidnap and hold for ransom. If there is any resistance offered, or if there are those who might be able to report on them, all such are killed at once. Literally, thousands of people all over this North end of Kiangsu province are living just this way today. Meantime, the money from the people's taxes, money that should be used for protecting their lives and property, is being gambled away by those who call themselves servants of the government, but are in reality servants of the Evil One. Poor China! How she does need our prayers for her political and social as well as for her spiritual redemption!

Sutsien, Ku, China.

IN AND AROUND WHAIAN ON THE GRAND CANAL.

MRS. JAMES N. MONTGOMERY.

TAKING advantage of "October's bright blue weather," we are on the road for some out-station work.

There have been very heavy and constant rains this summer, and in this part of Kiangsu and the adjoining province they have had the highest water they have ever experienced, even the old people say. They claim that the water is two feet higher than in 1906, preceding the big famine. It has made the price of food and fuel very high, and no doubt when the little crop that has been saved is exhausted, there will be real famine conditions. The Chinese have successive crops all year, and the floods mean that they have not been able to plant any wheat. Potatoes and beans have been drowned for the most part and there's no telling when the water will go down enough to permit planting.

We have started industrial work for the women, to help them out a little with the problem of making ends meet. Our product is to be shoes, the big size for bed room slippers, so attractive in the beautiful colors, embroidery and materials; and the soft-soled baby shoes that are so satisfactory. We hope to get some on the market in time for Christmas. We shall be glad to have orders. We plan to give out materials and take in the work each Thursday, teaching the women and having all who will, stay for prayer-meeting.

The trip up the Canal this year was exceedingly interesting. Usually the banks are so high above the water that they cut off all view of the surrounding country. This year the water was level with the banks. There are some places where the officials have opened channels to draw off some of the water from the Canal, where people have been driven from their homes. They are living in huts on the bank, drying out what rice they saved. In one place we saw them reaping it in water over their knees, the heads of the rice just out of water, saving the precious grain.

On the west of the Canal, about thirty miles above Chinkiang, there begins a chain of lakes, usually very shallow, that extends to within five miles of Hwaianfu, though considerably to the west. Now these are all out of bounds. For about forty miles, as far as Baoing, the water was breaking over the west bank. There was a strong west wind that made white-capped waves and a surf that was a menace to the east bank. The houses that formerly lined the west bank, were either entirely gone or in process of disintegration, showing how the ruin had taken place.

They report that the water rose several feet in the night, and that many people were drowned before they could feel around in the dark to make a light and escape. The cities sent around boats to collect the people, who were marooned on their roofs or in trees, and to bring them to safety. Most of them, however, got out in time to save a great deal of their stuff that has gone into the building and furnishing of their pitiful and crowded huts. The west bank, slightly higher above Baoing, is really a continuous settlement, about thirty miles long and from thirty to fifty feet wide. It is a great opportunity to reach these people with the gospel, while they are gathered here at hand. We hope to do much for them before the harder conditions with the cold weather and lessening supplies make it too hard for them to listen. I trust then, that we can help them in physical ways. The Chinese are a brave people, and able to make the best of things. Already, in the two feet that the water has receded, they have planted little plots of vegetables. They have reaped some rice that has been a month under water and are drying out the darkened straw and sprouted grains.

Miss Wells is out now, living on a

house boat for ten days, to reach as many as she can. She and the Chinese lady with her are literally walking the length of the bank, at the rate of about three miles a day, talking to all who are willing to listen. After two busy weeks at home, we are on our way to Baoing, where we expect to have a week's meeting. Then we hope to spend another week, living on a boat, and reaching the refugees at this end. Our evangelists and Christians are working out from Hwaian as much as they can.

LETTER FROM REV. J. E. WAYLAND.

TODAY, for the first time, I did some out and out street preaching, in Chinese. So I hasten to write you about it, that you may share in the pleasure of my experience, which foreshadows my soon undertaking a full-fledged missionary's work instead of just studying the language and customs of the Chinese.

In the beginning, let me say that a crowd is the easiest thing in the world to get, if one is in China, for the people have so little to amuse them. All one has to do is to stop a moment and the crowds begin to gather, and at times they follow you, as you walk along the street. A beggar is usually an element in every crowd. These poor creatures are drawn to foreigners as steel to the magnet, for from them they can usually expect to receive a ten cash piece, which is about a third of a cent, and five or ten times as much as the Chinese generally give. One of you cannot realize just the sort of creature that I refer to, when I say "beggar." Their emaciated, dirty, deformed and diseased bodies are clothed in hundreds of rags, beggar description.

To get back to my story, I will say that a friend working for the British-American Tobacco Co., who has been working here, and recently professed his faith in Christ before our station, invited me to go with him, in his motor-boat, to a little place five miles below here, on the Grand Canal, as he had some business with the custom's official there. In about half an hour we got there and he and his interpreter got out and went up to the office. This novel little boat, with a foreigner inside, almost instantaneously drew a crowd. A beggar-woman amongst them began to lift her voice in pleading tones, begging me to give her some money. I turned to her and said, "If you will listen to what I have to say, I will give you some money, when I finish." She was so taken up in her pleading, she could hardly take in what I said, but finally she understood, I had something to tell her, so she quieted down. I began to tell her, in a voice loud enough for those around to hear, about the true God, who would have mercy upon her, if she would believe on him, and who would give her salvation, something far more valuable than a few cash. Her face led me to have hope that some light had dawned upon her soul, but just as I reached the climax of interest, she burst forth, "give me some money," and there was nothing else to do, but to hand it over. Before she left, she came again and wanted more. Would that these people could all know of the pure gold of God's truth and desire it, as they do this mighty "chain" (the Chinese word for money).

Tsing Kiang Pu, China.

A campaign against the American Methodists and the Y. M. C. A. has been opened in Poland by representatives of Roman Catholicism, on the ground that they are seeking to use relief work activities as a cover for a proselytizing movement against the religion of the bulk of the Polish population.

FORTY YEARS AGO AND AFTER.

DR. A. SYDENSTRICKER.

A FEW months after our arrival in China we received information that the Rev. H. M. Houston, formerly a missionary at our Hangchow Station, was returning. This made it necessary for us to be transferred to Soochow, since Rev. H. C. DuBose was going home on furlough. Mr. Houston brought with him the first physician that ever came to China in connection with our mission, Dr. Fishburne, who was located in Hangchow. The writer was largely responsible for his coming to the field, but in an indirect way.

Mr. Houston was a man of great force of character, and the work at the Hangchow Station took on a new lease of life and activity from the time of his arrival. Unfortunately he was somewhat of an iconoclast with reference to boarding schools, and under his influence the boys' schools, both in Hangchow and Soochow were closed. But day schools, pastoral work, and the general evangelistic work were emphasized.

When Mr. DuBose returned in the winter of 1882, he brought with him the Rev. S. I. Woodbridge. This made an advance step possible. So in midwinter a called meeting of the mission was convened in Hangchow to consider the question of opening a new station. Nanking was selected as the most suitable center, and Mr. Woodbridge, accompanied by Rev. G. W. Painter, was assigned to this new station. On account of Mr. Houston's having to return to the States and because of Mr. DuBose returning furlough, the writer was transferred back to Hangchow in order to equalize the forces on the field.

But at the annual meeting in the autumn of 1883, the new station was transferred to Chinkiang and Rev. J. W. Davis, from Soochow, was appointed to assist Mr. Woodbridge in opening a station in that city. Mr. Johnson, a young missionary, who had come out in the meanwhile and had been assigned to Nanking, was transferred to Hangchow, and during the winter of 1883, the Rev. H. M. Woods and wife came to the field and were located at Chinkiang. Thus, our mission had three stations finally located.

Meanwhile, the writer and his bride, never having been accustomed to malarial localities in the States and having been moved back and forth between Hangchow and Soochow, felt the effects of the rice fields and the mosquitoes. So they were permitted to go to North China in order to recuperate. While there the writer, in the first place acquired some knowledge of Northern Mandarin, then regularly visited the cities and towns contiguous to Chefoo. We had intended to remain in North China and the home committee had agreed to this arrangement. But in the interior the mission had appointed a committee to visit the region north of the Yangtse, which was done as far as Tsingkiangpu. This being the case, it was suggested to us that, instead of remaining in North China, we come down to Chinkiang with a view to enter the then unoccupied field extending from Chinkiang to the Shantung border.

This suggestion seemed to be a very good one. So with the approval of the mission, we came down to Chinkiang in the autumn of 1886, and at once began to explore the region north of the river. This resulted in the opening a station in Tsingkiangpu the following autumn, occupied by Rev. H. M. Woods and family and the writer and family. At that time there were no stations occupied between Soochow and Chinkiang, only a few missionaries at Chinkiang, who were just preparing for work. North of the river the C. I. M. had a station in Yangchow mainly for the purpose of preparing single ladies for work further in the interior. At Tsingkiangpu the same mission had an out-station with a few Christians. But the whole

country from Chinkiang to Shantung was unoccupied, with the exception above mentioned, and no regular work had been attempted or begun. The Rev. A. G. Jones, of the English Baptist Mission, Chingchowfu, Shantung, had made one or two visits to Suchowfu and the Pichow district in the northern end of the province. When the writer visited those places in the autumn of 1886 and spring of 1887, he found about four baptized Christians in Suchowfu and a few inquirers in Kuanhu in the Pichow district. But Mr. Jones was very much interested in that region and later gave the little work he had begun over into our care, since Tsingchowfu was too far away for his mission to continue work there.

Thus, T. K. P., as it is called, was our fourth station. From there we worked both to the north and south. But we were a feeble folk. We had scarcely any native help and progress was slow and difficult. Very few were received into the church and of those few still fewer proved satisfactory. The writer itinerated from T. K. P. regularly as far as Suchowfu and Kuanhu chiefly, in order to visit and teach the few inquirers. But the growth was very slow, these few formed only a nucleus for the future. Many were the long, hard overland journeys that he made, accompanied by a faithful Chinese evangelist, granted him by the Shantung Mission of the Northern Presbyterian Church. Rev. H. M. Woods early began regular work in Huaianfu, visiting the city twice a week. Meanwhile our force was increased by the arrival of Dr. Edgar Woods and Miss Emerson.

In the meantime other stations were being opened south of the river. But it would be entirely unnecessary to describe all the details of their history. The opening of the work north of the river was the more important and interesting because it was virgin soil and pioneer work, an attempt to occupy a hitherto almost entirely neglected part of the country. By the year 1900 the China mission had about nine stations occupied. It was then decided that it would be best to divide the field into two missions, and subsequent history has shown the wisdom of this division.

The mission force had by this time, of course, increased very largely. But the native membership and the native working force was still far in the rear. The writer has always insisted that one of the most important parts of our work is to develop a native working force. For a number of years he spent a good deal of leisure time in training and teaching such young men as seemed to give some promise of becoming useful as evangelists, until the Nanking school was opened. But this school even to this day has not yet supplied all the Chinese force that is needed.

A year after the field was divided, the North Kiangsu mission had 100 adult members and only one or two Chinese evangelists. It was exceedingly difficult to secure satisfactory Chinese help outside of our own mission, from the fact that all men of worth were in demand in other missions.

The writer worked in the northern end of the North Kiangsu field for ten years; then force of circumstances led him to Chinkiang. At that time there were ten adult members of the church at Chinkiang station and only a small amount of Chinese help. One of the first things that we undertook was to prepare more Chinese for evangelistic work. But suitable material was difficult to find and our first efforts were not very productive. At that date there were in our whole North Kiangsu field only three or four out-stations. There had been a good deal of the general itinerating work done, but so very little had resulted from this. This was also very much the case in our Mid-China mission. This pioneer work, so much of which was done by our oldest living missionary, Rev. Dr. G. W. Painter in the Mid-China field, seemed to be necessary as a foundation

for further and more fruitful work. But the immediate results were very small and often very unsatisfactory. In those earlier years the time for harvest had not yet arrived, and patient, plodding work, often under very discouraging circumstances, had to be done.

PRESBYTERY AND PRESBYTERIAL IN CHINA.

REV. HUGH A. WHITE.

LAST year Mrs. Winsborough, at the meeting of the Presbytery at Taichow, knocked out a spark unexpectedly. Nobody seems to have thought much about organizing the woman's work in conection with the native church. But the presbytery issued an invitation for the women to meet at this year's presbytery and organize, when, on second thought, it was seen that we had no local auxiliaries to organize, people asked how we could organize a presbyterial. But we Chinese have our own ways of doing things. The presbytery appointed an organizing committee of fourteen Christian women, to co-operate with the missionary ladies, build up locals and organize the presbyterial.

The presbytery was gratified to find decided progress in our self-supporting hospital at Funing. Citizens presented a "pien," i. e., a memorial tablet, in recognition of successful medical work done lately.

A number of knotty problems poked up their heads at presbytery. One case seems to call for a presbyterial trial. Others were settled chiefly by private work on the part of the presbyters.

An important move was in making plans through the presbytery's committee on education, to start a Bible class. All feel the need of better training for the workers, so we hope to get them together for two months this winter and teach them.

The delegates from the Taichow fields, with the exception of Anfeng, were unfortunately delayed by wind and high water, so they could not get to the meeting, much to the regret of all present. Mr. Hancock, from Kuling, sent in reports for the committees he was on, and valuable suggestions for forward work.

Statistics were not completed. Even without the Taichow field, reports showed one hundred and twelve additions, 833 total communicants, and over Eleven hundred dollars in contributions.

The presbytery took an unequivocal stand on the Bible. An overture passed, calling on the Synod and the General Assembly to stand for the whole Bible and not unite with other organizations unless they stand on the fundamentals.

A special work of the Holy Spirit was manifested. Before the meeting prayers were going up that this presbytery might be used, maybe in some unexpected way, to bring about a spiritual movement in this field. In the examining of candidates, Rev. C. H. Smith took up the matter of fasting, and it was evident that the church had not thought much about it. In giving the communion on Sunday, Mr. Smith was moved to speak out of his heart about the sins and short-comings of the churches and Christians. Presbytery had already been closed. But a letter from Mr. Hancock, delayed by high water, arrived just during this service, necessitating another session of the presbytery, and then it was decided to make Dec. 12th a day of fasting and prayer, and to ask all the preachers, on December 4th, to preach on the subject of fasting. We trust that this will prove to be the Spirit's way of bringing the blessing.

Yencheng, China.

A NOTE OF APOLOGY!

FROM A CHINESE STUDENT TO REV. F. A. BROWN.

Rev. F. A. Brown, with his wife and child, ready for a ride.

Dear Sir, Brown:

Some weeks ago, I did not understand the meaning of duty of Christian. Since I take a golden advice from Mr. B., I am very sorry that I have written a card to Mr. Hsia, which is so wrong. Now I plead you to forgive my great mistake. I shall correct my bad temper and try to become a strong Christian worker. Please ask Sirs Hsia and Han and Drs. Liu and Hsu to excuse me.

I hope you to excuse me very often. I am make up my mind to obey what you say, since I read your letter.

Your obedient servant,

ARTHUR WANG.

RALLY DAY IN KWANGJU, KOREA.

M. L. SWINEHART.

THE Sunday School Standard for Korea calls for the observance of Rally Day in October. The Sunday School work in Kwangju and adjacent villages has grown to such an extent that it was decided to divide the territory, having half the schools meet at the North Gate Church on October 2nd, while the South half of the city observed the day on October 9th, having their program at the Owen Memorial Building. It is of this latter meeting that I write now.

The day opened bright and clear,

In the center is shown Rev. and Mrs. J. I. Paisley as they stepped from the train on their arrival at Kwangju October 1st. To the right is Rev. and Mrs. Robt. Knox; left Rev. S. K. Dodson; Miss Mary Dodson.

Crowds leaving after Rally Day Service, Kwangju.

and by nine o'clock the spacious yard surrounding the Owen Memorial Building was fairly alive with bright-eyed boys and girls, whose many colored garments gave a kaleidoscopic effect as they passed about, seeking and greeting their friends and acquaintances.

Their teachers, a few admiring parents, some Koreans, especially interested in Sunday School work, and about a dozen foreigners were present, but it was essentially a meeting of children.

At ten o'clock they all entered the building. As the more than a thousand children were being arranged in groups according to classes or Sunday Schools, the words of the Great Teacher, "Suffer little children, etc." came to me with a new force. Surely all those who have had a part in snatching 1,000 innocent and pure-minded children from the influence of heathen homes and heathenish surroundings have just cause to rejoice in their accomplishment. The Sunday School enrollment in our mission is over 23,000.

The meeting opened with song No. 190. Every missionary in Korea knows that is "Jesus loves me, this I know." It is the first song taught in all Sunday Schools, and the tune being easy and the translation made in simple language, it is especially adaptable for this purpose.

With a will they sang, "Yes, Jesus Loves Me," as if they wanted all the world to know it. With the children it has become a sort of Junior Creed.

The opening prayer was offered by Pastor Choi, an ordained minister, formerly an assistant at the Kwangju Hospital, and recently released from prison, where he served a nearly two years sentence for participation in the independence demonstration, over two and one-half years ago.

The Scripture lesson was read by a twelve-year-old boy, of high standing, in our school, and whose father is a coolie.

The superintendent of the Kwangju Sunday School, Mr. Whang, gave a short talk on the purpose of Rally Day and the Sunday School.

The next number was an instrumental solo, by a girl thirteen years old. It was well rendered, even though the only instrument available was the $10 folding organ a friend in America had sent. Granting that American culture and refinement call for Baby Grands and expensive church organs to meet their requirements, I feel sure if you could see as we do the advance of these people, you would not think a few more portable organs would be in advance of Korean development.

The next was a talk, about ten minutes long, by an eleven year old boy, himself a product of a Heathen Sunday School and reared in a heathen home. Five years before he had re-

cited the Catechism before me and is now a candidate for baptism.

Ten girls from Miss McQueen's school now took the platform and sang, "You in your little corner and I in mine," the chorus being sung in English.

After eight little tots from the Christian kindergarten had given a motion song, using a translation of "Two little hands, etc., about thirty boys from Sa Tu, which was the first heathen Sunday School in our territory, sang, "The Year of Jubilee Has Come." And truly what a day and year of jubilee it is to be lifted from the mire and slime which surrounds all heathen life and practices, into the brightness of His love.

Nine Sunday Schools took part in the program. Some repeated verses of Scripture, others sang songs and there were several short talks.

It was a red-letter day for Sunday School interests in Kwangju, and with the big convention only a month away, and the Sunday School Institutes to be held throughout the Mission during the next few months, we have every reason to expect a much larger attendance, with increased and deepened interest on Rally Day, 1922.

Blind Koreans who sang at Kwangju Rally Day Exercise.

DEDICATION OF NEW CHURCH, KWANGJU.

R. M. WILSON, M. D.

IT'S a great joy to see a Sunday School grow into a church; and this is taking place at Kwangju in many places today.

We have a large and flourishing church at South Gate with over 400 membership and about 600 attendance. For some years there has been two or three "Heathen" Sunday Schools, as we used to call them, about the North Gate. Last Sabbath evening a large church was dedicated to God with a most impressive service, special music, addresses, etc. Elder Ree, who has worked so hard to have the church built, gave the report of the building committee, stating that the church cost $1,500. and that as yet $500 must be raised. There was a special song by the choir. Mrs. Coit sang a solo; Mr. Coit preached the dedication sermon; Pastor Ree gave a short history of the growth of the work. The pastor of the church, Mr. Choe, had charge of the program.

Pastor Choe was one of the first, if not the first, convert of the work at Kwangju, and for many years was my first assistant at the hospital. He felt called to do strictly evangelistic work, so entered the seminary and graduated last year. He at once took up the work at this place and began to help build the church. They now have a session, a pastor, one elder and eight deacons.

Rev. H. J. Choe, Pastor of North Gate Church, Kwangju, Korea.

Since last fall the congregation has

The new church at Kwangju, Korea, known as the "North Gate Church. Dedicated July 3, 1921.

The Lepers Church, Kwangju, Korea, and a part of the congregation of 430 lepers who meet here every Sunday for worship.

been worshipping in a small straw roof building, where the Sunday School is held. Often boards and mats were placed outside the doors for the congregation to be accomodated. The Sunday School had grown so that it was necessary to cut it in two and hold it at two different times, first the children and then the grown people. The church is located in the heart of the city with a large population around it. It offers great hopes for the future.

In and about Kwangju we have twenty-four Sunday Schools. There are five other places where we hope to see churches develop. At one of these there is a regular attendance of 190 and over, with a day school and some Christians doing hard work. In a very short while this place can become a regular organized church. I feel that in another six or eight years at least four or five new churches will spring up as results of these Sunday Schools.

The plan in these schools is to get *every* member to work, either teaching, bringing in new pupils, or taking some other active part in the Sunday School.

Thirteen years ago, when I arrived here, only a small handful of people were meeting. The first Sunday School was started with twenty-five members. Now there are twenty-four different Sunday Schools in and about the city and two organized churches, with an attendance of 1,600 in all the Sunday Schools. The work was never more encouraging. We are most thankful for what God has wrought at this place in the hearts of his people.

Kwangju, Chosen.

THE WORK IN CAMAJUANI, CUBA.

EDITH MCCLUNG HOUSTON.

THE pastor of the Church in Camajuani, Cuba, for the last three years has been Rev. J. R. Leiva, who was a member of the Church in Remedios and for a long time under the training of Rev. J. T. Hall. He has the co-operation of his wife and sister-in-law who were received in Caibarien and co-workers with the Misses Houston. Sr. Leiva is one of the strongest and most consecrated of the native Ministers in Cuba and his wife is an efficient and tireless worker.

Having been away during the whole of the school vacation, the Suday after my return I resolved to consider myself as a visitor and see how the native church was growing on its own root.

Worshipping in Chapels as I have done nearly all my missionary life still gives me always a sense of homelessness.

But as I entered the Chapel here Sunday there was, in spite of its being a Chapel, an atmosphere of dignity and even of beauty. There were four handsome potted palms on the plat-

form, a hand made drawn work runner on the Communion table, an embroidered scarf on the pulpit. All were spotlessly clean and nicely arranged.

There was an attendance of eighty at the Bible School and the collection was good.

The School has all the departments and is carefully graded. All of the Teachers attend the weekly Teacher's meeting. After the classes had marched out I visited each one and found the pupils giving eager attention to their teachers. The more advanced classes were supplied with hand made wall maps on which they were tracing Paul's journey and all were using black-boards and pictures.

Later 35 Bibles were held up when Superintendent called for them.

At night the same hall was comfortably filled with an interesting and attractive looking congregation. The sermon was earnest and thoughtful.

During the summer twelve members have been received. The family altar has been established in every home. The Sociedad Misionera de Damas of which I sent a photograph, has been active in various ways in the community.

The members also meet weekly for prayer in which all take part and for Bible study under the direction of the Pastor's wife. Each has her appointed time for daily intercessory prayer and almost at all hours of the day this incense is going up.

On Monday the organized class gave a delightful social, inviting all the church members to be its guests.

The Church has one serious draw back, which is that each year one of our best young men goes away to study for the Ministry. Two have gone already to Cardenas and this year a Jamaican went from the Negro English speaking Sunday School in connection with the Church.

Sr. Leiva has twelve preaching places in the homes of those not, as yet, members and there are many, many open doors he has not time to enter.

I opened School September fifth and now have 78 enrolled, only ten less than at this time last year in spite of the bad financial state of Cuba and especially of Camajuani.

Sociedad Missionera de Dama, Camajuani, Cuba. The lady in the center, marked X, is Sra. Iosefa Mestres de Leiva, Presidenta.

A CORRECTION.

On page 938 of the December issue of the Survey appeared a photograph of Miss Georgia McKay, one of our new missionaries who recently sailed for Africa. It was stated along with the cut that Miss McKay was from Thomasville, Ga. While she was a member of the Thomasville Church for a number of years, for the past two years has been a member of the Presbyterian Church of Hendersonville, N. C. She goes to Africa as a missionary from that Church, which has fully pledged her support.

HIDDEN TREASURE.

1. Famine in China might be prevented, how?
2. Why are the Chinese peculiarly adapted to our Presbyterian ideas and methods?
3. Soldiers of the Cross called home, who are they?
4. Under water! what and where?
5. Persecuted for righteousness' sake, who?
6. Gagged, and bound and taken away, by whom?
7. What do poor Chinese live, largely, on?
8. An industrial work started, where is it and what will they make?
9. Listened for "cash," who?
10. Then and now, what is the difference?
11. What is the definition of a true gentleman?
12. A Presbyterial without auxiliaries, where?
13. An inspiring missionary meeting, where?
14. 23,000 enrolled in Sunday School?
15. 600 men and women inquirers! where?
16. Thirteen years ago one Sunday School with 25 members, now 24 Sunday Schools, two organized churches, and 1,600 in Sunday School, where?

SENIOR FOREIGN MISSION PROGRAM FOR FEBRUARY 1922.

Arranged by Miss Margaret McNeilly

Topic—N. Kiangsu.

Hymn—The Morning Light is Breaking.
Lord's Prayer in concert.
Minutes.
Roll Call—Answer with the name and location of a missionary in the N. Kiangsu Mission.
Business.
Scripture Reading—Is. 55.
Prayer.
Quiz—Hidden Treasure.
Solo—Selected.
Topical—Monthly Topic.
Flood and Famine in N. Kiangsu.
The Way They Make War in China.
Letter from Rev. J. E. Wayland.
Prayer.
Hymn—Make me a Channel of Blessing.
Close with a chain of prayer.

Suggestions.

Items of interest concerning each missionary could be added to roll call.

Let the Monthly Topic be divided in three parts, and given by as many women.

For the closing chain of prayer let the petitions be for the needs as brought out in the program.

COMPARATIVE STATEMENT

FOREIGN MISSION RECEIPTS.

Receipts applicable to regular appropriation:

December	1921	1920
Churches	$ 37,626.95	$ 40,611.51
Sunday Schools	1,985.30	930.13
Sunday Schools—Educational	1,002.51	--------
S. S. Mexico	--------	1,463.79
Sunday Schools—Miscellaneous	--------	4.85
Societies	10,824.76	7,861.53
Societies—C. E. M.	57.69	124.00
Miscellaneous Donations	6,063.80	1,323.58
	$ 57,561.01	$ 52,319.39
Legacies	106.87	1,006.37
	$ 57,667.88	$ 53,325.76

Nine months, April 1st to Dec. 31st, inclusive:		
Churches	$430,363.30	$432,702.10
Sunday Schools	9,299.11	10,374.84
Sunday Schools—Educational	17,252.37	--------
Sunday Schools—Mexico	--------	23,037.36
Sunday Schools—Miscellaneous	232.64	853.11
Societies	92,311.02	80,433.40
Societies—C. E. M.	789.28	1,648.62
Societies—Miscellaneous	--------	82.69
Miscellaneous Donations	28,244.70	34,636.29
Miscellaneous Donations—Sundries	--------	29.31
	$587,492.42	$583,797.72
Legacies	2,663.29	3,279.44
	$581,155.71	$587,077.16

Initial appropriation for year ending March 31, 1922	$1,254,864.13
Deficit March 31, 1921	242,626.58
Total initial appropriation and deficit	$1,497,490.71
Receipts for objects not in Regular Budget	73,635.61
Appropriations for objects not in Regular Budget	73,635.61

The decrease of Regular Receipts as compared with last year is $5,921.45.

EDWIN F. WILLIS,

Treasurer.

Nashville, Tennessee, December 31, 1921.

The Woman's Auxiliary of the Presbyterian Church in the United States

MRS. W. C. WINSBOROUGH, SUPERINTENDENT AND EDITOR
257-259 FIELD BUILDING, ST. LOUIS, MO.

RETROSPECTION.

"Thou shalt remember all the way which the Lord thy God led thee."—Deut. 8:2.

He was better to me than all my hopes,
He was better than all my fears;
He made a bridge of my broken works,
And a rainbow of my tears.
The billows that guarded by sea-girt path
But carried my Lord on their crest;
When I dwell on the days of my wilderness march
I can lean on His love for the rest.

He emptied my hands of my treasured store,
And His covenant love revealed,
There was not a wound in my aching heart
But the balm of His breath had healed.
Oh! tender and true was the chastening sore,
In wisdom, that aught and tried,
Till the soul that He sought was trusting in Him,
And nothing on earth beside.

He guided by paths that I could not see,
By ways that I have not known;
The crooked was straight and the rough made plain
As I followed the Lord alone.
I praise Him still for the pleasant palms,
And the water springs by the way;
For the glowing pillar of flame by night,
And the sheltering cloud by day.

There is light for me on the trackless wild,
As the wonders of old I trace
When the God of the whole earth went before
To search me a resting place.
Has He changed for me? Nay! He changes not.
He will bring me by some new way,
Though fire and flood and each crafty foe,
As safely as yesterday.

And if to warfare He calls me forth,
He buckles my armor on;
He greets me with smiles, and a word of cheer
For battles His sword hath won;
He wipes my brow as I droop and faint,
He blesses my hand to toil.
Fathful is He as He washes my feet
From the trace of the earthly soil.

Never a watch on the dreariest halt
But some promise of love endears;
I read from the past that my future shall be
Far better than all my fears.
Like the golden pot of the wilderness bread
Laid up with the blossoming rod
All safe in the ark with the Law of the Lord
Is the covenant care of my God.

—A. S.

FOREIGN MISSION WEEK

ONCE again Foreign Mission Week is before us and our thoughts turn toward that important season with unusual interest.

The reports from the treasurer of our Foreign Mission Committee are alarming, showing a deplorable falling off in the offerings for the support of our great work abroad. Unless the church makes an unusual effort at this time the year will close with a marked increase in the indebtedness of our Executive Committee.

Nowhere, perhaps, is the shortage of funds felt more acutely than on the Foreign Field where the native workers must receive the regular amount agreed upon if their work is to continue. Those who are familiar with the splendid service rendered by the native Christians, Bible Women, Colporteurs, and Evangelists, realize what a calamity it would be to lessen this force or to disappoint the self-sacrificing and noble native Christians who are giving their lives, in many cases for a mere pittance, in order to advance the kingdom of God in the dark places of the earth.

The women of the church are called at this time to an especial effort in order that the native force of our missions may not be lessened. Self denial enevelopes are going out from the Auxiliary office to every society in the church. If the women will only consider the pressing needs of our great foreign mission work, the envelopes will be filled to overflowing and no native helper need be discharged.

These are wonderful days in which we are living. *Never were opportunities so great, never were responsibilities so heavy.* Unless the Church of the living God can rise to the opportunities placed before her, they may pass never to return! A little self-denial on the part of each one of us will mean a full treasury at Nashville. Shall we not all pray earnestly every day for God's blessing upon our work abroad, upon native workers as well as upon our missionaries, and may we not also ask our Heavenly Father to show what he expects *of us* in this critical time. Remember! It is not the large gift that counts but the many small ones. Let us give "as unto the Lord."

Responsive programs for the Day of Prayer for Foreign Missions and self denial envelopes, free on request from the Auxiliary office.

DAY OF PRAYER

for the youth in our

SCHOOLS AND COLLEGES

February 24, 1921

Attractive programs for the meeting furnished free by The Woman's Auxiliary 256-259, Field Building, St. Louis, Mo.

THE STANDARD OF EXCELLENCE.

GREAT interest is being shown by our women in the attainment of the Standard of Excellence. They are very much alive, hard at work, and are accomplishing great things. Enthusiastic reports are coming in which tell of items in the Standard that have already been reached.

At the same time, a note of discouragement in some of the letters because their Auxiliary has not already reached the Standard, shows that some of the women have misunderstood its object. They are looking upon it as a method of checking up their work *now*, rather than as a goal to be worked toward faithfully and conscientiously; to be reached item by item. The Auxiliary which has reached it even by 1923 should be proud.

As one woman remarks, typically, "We are very anxious to be a Gold Circle Auxiliary, but the attendance item keeps us from being even a Blue Circle Auxiliary. This is very discouraging." It should not be discouraging—it should be an inspiration! You have made the survey of your work, you have seen wherein you are strong, and you have also seen wherein you are weak. It now remains for you to go to work to strengthen these weak points in your auxiliary by building them up in every possible way.

The items in the Standard of Excellence were selected after careful study of our work and certain items were placed in the Standard in order to inspire the societies to work harder. The attainment was placed so high that it is probable that few societies in our whole auxiliary can measure up to the Gold Circle requirements at the present time. If at the end of this year, you are a Blue Circle Auxiliary, you will have much to be proud of. Every society has some especial item to work hard for and many will have many items toward which they must work. If this standard had been attained easily, it would soon be history and valueless as a goal, but it is not. It is the practical vision of the possibilities which lie before every society, and its attainment will mean great spiritual growth in the individual lives of your women, in their home life, and in the life of the Church.

The following questions as to the interpretations of the Standard of Excellence have been selected from those received with the hope that the answers may clear up some questions in the minds of other women regarding these points.

Point 4 requires 70% of membership in attendance at auxiliary meeting or increase of 10%

Question. *Are we to give nothing at all for attendance unless it reached 70%?*

If you have half of the 70% attendance, you are entitled to one red seal.

Question. *We have many members who have never been to even one meeting nor contributed in any way, must we count them in computing our attendance percentage?*

Under the Auxiliary plan all women members of the Church are members of the Auxiliary. The only women who can fairly be eliminated in making your average attendance are the Business Women's Circle and the Girl's Circle, both of which must themselves reach the standard, and the Home or Shut-in Circle, which is not counted. All the remaining women are women who can *if they wish* attend the Auxiliary meetings and all these women must be counted in computing the percentage of attendance at Auxiliary meetings. Of course, these indifferent members constitute our problem and it is to inspire the Auxiliary to work harder to interest them that this item was put in the Standard.

Point 5 requires at least one Tither's League and counts 10%.

Question. *If two thirds of our members are Tithers are we entitled to ten points?*

If you have one third of the number required for a Tither's League you are entitled to one seal, if two thirds to two red seals.

Point 6 requires a Survey and Church Paper in the homes of 60% of auxiliary membership.

Question. *We have a Church paper in the homes of over sixty per cent of the families in our church, but the percentage of Surveys is not so large.*

Shall we give ourselves any credit under point six?

If you have a Church paper and also a Survey in the homes of 20% of your members you are entitled to affix one seal, if in 40%, two seals, but you should mark both Church papers and Survey and not separate them.

MRS. JAMES W. BRUCE.

Mrs. James W. Bruce was called to her heavenly home from Erie, Pennsylvania, on November 18, 1921. Her death occurred during an operation for appendicitis, which was preceded by a short illness. The burial occurred in Zenia, Ohio, the home of her childhood.

For thirty-four years, Mrs. Bruce lived in her adopted State of Alabama, which she loved with surpassing loyalty. When through removal of Mr. Bruce's business interests a year ago, they moved to Erie, Pa. Mrs. Bruce was called to leave her beloved Alabama and her friends of many years. No one present at the Alabama Synodical meeting of 1920 will forget the fond farewell extended there to their retiring President, as she gave up her office to go to new fields of labor—though none guessed that in so short a time she would be called to mansions above.

Few women had the affectionate regard of as many friends as had Mrs. Bruce. For many years as the efficient secretary of the North Alabama Presbyterial, she came to be known and loved. When she was called to the Presidency of the Synodical Auxiliary her influence extended over the entire State, binding the women together in bonds of sincere affection for their gifted leader.

In 1919, Mrs. Bruce was elected chairman of the Woman's Advisory Committee, which office she held until her removal from the bounds of the Church. Loyalty to Church and friends and a whimsical and kindly sense of humor were characteristic traits of this noble woman and her sunny words and sane optimism endeared her to all. She will be mourned by hundreds who knew her as a missionary leader as well as by the scores who knew her more intimately and loved her as a personal friend.

Her activities were not wholly confined to the Church, however. She initiated and carried on personally the hot lunch department of the Birmingham public schools, acting as chairman of this department of civic work until her removal from the State. A beautiful gift attested the city's appreciation of her unselfish and efficient work in behalf of the schools when she resigned last year.

Our deepest sympathy goes out to the bereaved husband as well as to her dear boy William and beloved daughter Sara. The memory of the faithful wife, devoted mother, and loyal happy friend will be a benediction to those of us who remain.

H. P. W.

Mrs. James W. Bruce, former President of the Synodical Auxiliary of Alabama and Chairman of the Woman's Advisory Committee for 1919. Mrs. Bruce died in Erie, Pennsylvania, November 18.

"NO TIME FOR THE MASTER'S WORK?" READ THIS!

————————*Sanitarium*

It has been in my heart to write you, lo, these many days, but have been "led hitherto." I wanted to tell you that your communications have not been altogether ignored. We have acted the best we could under the circumstances, but I am sure we shall do better in the future. We have gotten all our circles started. Three at ————, one at————, which is four and a half miles, and one at—— which is seven miles, another at——— seven miles. The last one was almost with my last breath but I could not leave home until it began. Sorry I cannot tell you of it. It is going to mean so much in that little rural community where work and gossip abound. There are lots of young folks and our pastor is deeply interested in it all. Just now he is holding evangelistic services there. He has a wonderful work among the young folks.

He is continually urging the church papers and christian literature, Mission Study, etc. Our women and girls are becoming more and more interested.

Our auxiliary took one scholarship in the Christian Educational campaign. That was pretty good and I think it is a beautiful thing for our women to be so closely joined together in something that will go on and on bringing fruit for the Master.

I came here to the Sanitarium the twenty-fourth of October after a hard struggle. I had determined by his help to get my work in shape so there would be no excuse for it lagging, so far as my part was concerned. I have trouble in the tops of both lungs, active, but the doctors say that I shall get well, because of coming for the treatment in its early stages. I have become settled in an airy corner of a pavilion, I thought at first I should not like it, now I am glad I have company for otherwise I believe I should have gone home. There is plenty of work for the Master here, even with this exhausting disease, at times I can work, at other times, too weary to think. God is good, and I can see His hand leading. Even the nights are sweeter than ever before. The stars, the still small voice, with thoughts of loved ones and prayers for many. Pardon such a letter.

With love and best wishes.

PRAYER BANDS ATTENTION!

During February and March, the women of the Church are called to especial prayer that the Church may measure up financially to her responsibility, that tithing may increase and that the Every Member Canvass may enlist more and larger gifts than ever before. Add this to your prayer list.

A PASTORS EXPERIENCE WITH THE AUXILIARY CIRCLE PLAN.

The following is from the Pastor of the First Presbyterian Church of Tuscaloosa, Alabama, where the Woman's Auxiliary was organized among the very first of those of our church.

Dear Mrs. Winsborough:

I feel moved to write you a few words regarding our Auxiliary. The whole plan works more and more successfully every year, I think; and you will recall that our women were among the first to adopt the Circle Plan, and that they also wrote the constitution which was later adopted as the model for the Church. They have done particularly good work in three or four different fields.

In the first place they have enlisted a very much larger number of women and girls in the work than could have been enlisted, I am sure, without the Circle Plan.

In the second place they have contributed very much larger sums to the benevolent work of the Church than would have been given, I think, under the old plan.

In the third place they have done so much more for the Orphans Home than had ever been done before, and than could have been done, I have no doubt, without the Circle Plan. Having left off Bazars and all such methods of money raising before the Auxiliary was introduced, the women have held to the idea of free will offerings only. This has left time for other work. For several years past our women have sent literally hundreds of new garments, most of them made with their own hands, every year to the Orphans Home. This year one Circle alone has already sent thirteen new quilts to the orphanage and that Circle has several more ready to be sent.

In the fourth place our women through the Auxiliary are doing very fine work in helping the funds for the new church building. This building now nearing completion, is said by many to be about the handsomest and most commodious of any in all our Church. Our women as individuals have contributed to this work. The Auxiliary has also given several thousand dollars toward buying the very fine Echo Organ that is being built for the Church. The Auxiliary will continue to contribute to this organ fund until the necessary amount has been paid.

After my experiences here with these fine women in their Auxiliary work, I am sure that I could not any more be happy as pastor of a Church that did not use the Auxiliary Circle Plan.

Cordially yours,

CHARLES M. BOYD.

HAS YOUR AUXILIARY A SURVEY HONOR ROLL CHART?

This chart will be sent to any Auxiliary, on request. No charges. Complete instructions come with same, also stars. Do not wait until your Auxiliary is on the SURVEY Honor Roll to ask for one of these charts it will help increase interest and get new subscribers.

AMMUNITION

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In ordering books, give name of author, publisher, and price.
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Three short Bible studies suitable for a Circle meeting, very simple and helpful.

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POEMS.

Can This Be True?

Prayer.

Promise.

A Suggestion.

What Christ Said.

These are suitable to enclose in letters, or to use with invitations, or to have recited at meetings of the Auxiliary, or Circles. Each 1c.

PROGRAMS.

Programs for Woman's Meetings, Home and Foreign. Eighteen programs on Home and Foreign Missions, with ideas for making your meetings interesting. Add this inspiration to our own efficient programs and so gain variety. 5 c.

MORMONS.

Ten Reasons Why Christians Cannot Fellowship The Mormon Church. This leaflet discusses, Plurality of Gods, The Pristhood, Baptism for the Dead, Plural Marriage, and other phases of the Mormon belief, leaving no place of escape for the doubter. It is 3c

The Life of a Mormon Girl. This is told by herself. The story and experience of a girl trained in Mormonism from her earliest youth to the time of her escape. It includes the endowment house oath. 3c.

These two leaflets are good for distribution in neighborhoods where the Mormon elders are at work.

TITHING

(*Scatter these in February.*)

The Joy of the Giver. 2c. This story shows how tithing brought unanticipated joy to a class of girls.

Little Mary's Tithe Box. 2c. Read this, emulate Mary's Example, and get in partnership with God.

When The Missionary Offering Talked. 3c. The coins and bills in collection basket relate their experiences in such manner as to help very much the spirit of giving.

Her Offering. 2c. This has proven to be a "Best Seller." Good to send out with invitation to a Praise Meeting, and a good meeting may be made by its plan.

The Brown Towel. 2c. Mrs. L.'s experience, who dates all her financial prosperity from the gift of a single brown linen towel. Enclose in letters, or read at Circle Meetings.

Bible Rules for Giving. Mrs. W. E. Knox. 8c. per dozen: Scatter among your members. Questions and answers on giving; may be used for a devotional on giving. They are printed in purple on white in the shape of a book mark to be kept in your Bible.

HOME MISSION PLAYS

Golden Coin of Scrapping Creek. 25c. 16 pages. A mountain sketch requiring sixteen characters of junior age.

Mother Goose Village Missionary Meeting. 10c. A charming little play for children, eleven characters and twenty minutes.

On Yon Side Little Pine. 5c. 16 pages. This play in two parts, pictures life in a mountain crowded to its utmost capacity. 12 characters.

The Open Door. 15c. 12 pages. 19 characters. An a peal from the field of Home Missions, concluding with an effective tableau, and a chorus for which the music is included.

The Impersonation of "*Cyndy's Chance.*" 25c. 14 pages, 4 scenes. This pathetic telling of heroic endeavor which made it possible for Cydy to have "A Chance" has brought scholarships for other "Cyndys" just as worthy.

Try this before the great $1,000,000 Campaign is put on.

AFRICA.

Helps for your program for February.

A Map of Africa. 28x40 inches. (Probably 25c.)

A play, *A Call from the Congo.* 5c.

Both these are from our Foreign Mission Committee, at Nashville, Tenn. Send for their Catalog and see what treasures they have, and what you can use.

BOOKS ON AFRICA.

Have you boys and girls read these?

The White Queen of Okoyong. The story of the wonderful Mary Slessor, written for young people. A hero that any boy would envy, if she was a girl. $1.25.

The Loneliest Woman in Africa. The life of Christian Forsyth, in Fingoland, southeast Africa, among the Kaffirs, where for thirty years she seldom saw a white face. $1.50. Both these books by W. P. Livingstone

Christian Education and Ministerial Relief

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MR. JOHN STITES, TREASURER
LOUISVILLE TRUST CO.,
LOUISVILLE, KY.

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

More than one thousand Sunday Schools of our General Assembly used the Christmas Exercise "The Days Come". We are receiving assurances that a real spiritual awakening followed its use. We confidently believe that scores of our boys and girls were led through this beautiful and tender appeal to dedicate their lives to the service of Christ and our Church.

Our Life Work Secretaries are doing a helpful and constructive work in our schools and colleges and in the State Universities. Mrs. Hazen Smith, LaGrange, Ga., is looking after the work of life enlistment in the eastern section of the Church. Rev. Luther M. Dimmitt, Fulton, Mo., is doing a similar work in the western part of our field.

Sunday, February 26, 1922, is the universal day of prayer for students and schools and colleges throughout the entire world. For more than a century our Church has been observing this period. In the days of old wonderful revivals of religion were brought to many of our colleges as a result of the observance of this day. Let us pray now with greater expectancy.

The field forces of the Executive Committee are now working for $2,000,000 in the Synods of Alabama, Mississippi, Louisiana and Tennessee. $1,500,00 is for Memphis College. Others are completing the campaign for $1,000,000 in the Synod of Virginia, while still other forces are beginning the campaign for $1,000,000 from the Synods of West Virginia U. S. and U. S. A. About April 1, work will be begun for $1,000,000 in the Synods of Kentucky U. S. and U. S. A.

The whole Church is now awaking to the importance of recruiting for the Ministry and Mission Service. Most valuable assistance is now being received by our Executive Committee from the Woman's Auxiliary, the Christian Endeavor, the Sunday School, the Y. M. C. A., the Y. W. C. A., the laymen of the Church and other associations. Our pastors are aroused and are taking their places as natural leaders of these forces.

The investment of the Church of $700,000 in the Graham Building is proving wise and profitable. A committee of management composed of Mr. Charles T. Paxon, Mr. Frank C. Groover and James H. McLauren, three live business men of Jacksonville, Florida, is giving efficient oversight to this investment. We are expecting to receive about $60,000 net for the year April 1, 1921—March 31, 1922, in addition to $20,000 which will be placed in the sinking fund to take care of the investment.

A clear and concise statement of all the business affairs of the Executive Committee has been issued and may be secured on application to the Secretary. The Executive Committee is the servant and trustee of the entire Church. We are endeavoring to handle all of the affairs committed to us by the General Assembly in an efficient and businesslike way. We want

every member of the Church to understand our methods and to be informed as to the purpose, extent and cost of all of the departments of our work.

Some wonderfully attractive new leaflets have been prepared and published by the Executive Committee. Six series of stories by Mildred Welch are being ordered from every part of the United States. We have been compelled to place the price of 10c a set on these. They may be secured in quantities of 50 for 10c per set less 20 per cent. discount and in quantities of 100 for 10c per set less 30 per cent. discount.

BEST TIME IN HISTORY TO INVEST ONE'S LIFE

DURING this month when the attention of the Church is being focused on the students in schools and colleges and special services and conferences are being held for them, some extracts from the sermon preached last June to the graduates of the University of Pennsylvania by Dr. Alexander McColl, may bring a heartening message for the great days in which we live.

"It was a favorite saying of Margaret Fuller, 'I accept the universe.' When Carlyle heard of it he said 'Gad, she'd better.' Yes, we had better accept the universe even if, imitating the Senate in a historic crisis, we have some reservations. You can never improve upon God. You can never improve upon the divine plan of human life. As a school of character, as an arena for the development of heroic qualities, as a sphere for mighty conflicts and great victories, you can't beat the hard job of human life as it is put up to every man of us every day. And you can never improve on the Christian revelation—as Coleridge said of the Bible 'It finds us.' It meets the needs of the human spirit. But there are two things we can all do that are supremely worth while, and the first is essential to the second.

"1. You can immensely improve upon the ordinary brand of Christian. The ordinary Christian is a man with remnants of faith big enough to remove mountain of opposition if they were ever put seriously to work, but with a smug, complacent life which, advancing at full steam, would not move a self-respecting pinhead. He is a man who has never been made uncomfortable by Jesus Christ. As a rule, the first thing Jesus did with men in whom he saw the finest possibilities was to make them uncomfortable. 'Take up your cross, sell all that thou hast, deny thyself. Let the dead bury their dead. I will show him how great things he must suffer for my name's sake.' The ordinary Christian is in entire sympathy with the bringing in of the kingdom of God on earth by other people. That is the business of preachers, missionaries and the senior sisterhood. But he has never definitely linked his own life with any serious effort to put the teaching of Jesus into practice, to hasten the day when the kingdoms of this world shall become the kingdom of our Lord and of His Christ.

"There are three steps to a vital faith: (1) 'Choice.' Do I choose to believe the best and the most about life? (2) 'Culture.' Faith dies commonly because it is unnourished. Some of you could not keep your golf game if you did not give it more attention than you give your religion. (3) 'Exercise.' The way to faith, according to the New Testament, is to be found not mainly in the speculations of the mind, but in the strenous efforts of the life to highest ends. It is when a man is doing something so great, so universal in its reach, so far beyond his strength that he comes to feel keenly his need of God, his desire for God; it is then that he is on the way to find God. Men who spin cobwebs of the mind in academic cloisters may sometimes doubt and deny Him.

"But I notice that men who are doing big things, especially under condi-

tions in which they are made to feel the vastness of the universe and the loneliness of all exalted effort, are commonly numbered among reverent believers. A recent instance is that of Sir Ernest Shackleton, who writes of his experiences at the South Pole: 'When I look back at those days I have no doubt that Providence guided us, not only across those snowfields, but across the storm-white sea that separates Elephant Island from our landing-place on South Georgia. I know that during that long and racking march of thirty-six hours over the unnamed mountains and glaciers of South Georgia it seemed to me often that we were four, not three. I said nothing to my companions on the point, but afterward Worsley said to me, "Boss, I had a curious feeling on the march that there was another person with us."'

"To think of opportunity today is to be filled with the spirit of optimism. It is to realize that there has never been such a time in which to invest a life. Think of it that two out of every three persons in the world still can neither read nor write. Think of it that, were you taken sick in vast areas of the world, the wisest treatment given you would still be that of sorcery and incantations. Think of it that of the billion, six hundred million persons said to be in the world today, a billion are untouched by Christian civilization, possible helpers every man of them in the making of a better world, possible enemies of all that is high and noble in human society. Think of it that in our so-called Christian America vast multitudes of our people are deluded with the idea that the big thing in life is to get the most you can and do the least you can.

"Surely in this time there is no man who will conceive that he thinks of his career in large enough terms, if his purpose be simply to make money or to have a good time, though for one I depreciate neither. Surely there will be many men who, like Agassiz, will be too busy to make money, who will give themselves in some great sphere of service to the rediscovery and reapplication to our disordered and divided human society of those fundamental principles under which groups and nations can alone live together in peace and progress. They are not to be found, believe me, in any new philosophy, in any new scheme of political reconstruction. For one, I believe they are all to be found in this little book, in those teachings which need only to be put into action to achieve the results for which earnest men everywhere are praying, teachings such as these: 'A man's life consisteth not in the abundance of the things which he possesseth.' 'Whosoever wills to save his life shall lose it, whosoever wills to lose his life shall find it.' And this: 'No man liveth to himself,' and no nation liveth to itself—the thing simply cannot be done.

"I leave with you these words which the Ambassador of Great Britain to the United States, speaking not as Ambassador, but as a distinguished educator, recently gave to a group of educators: 'The end of education,' he said, 'is that the student shall learn to know God, to know himself, to know his age.' May God give you as the crown and completion of all your learning this three-fold knowledge and help you to build upon it with every power developed, with every energy at work, a noble life for the glory of God and for the good of men."

IN MEMORY OF AN IMMORTAL LOVE.

By MILDRED WELCH

Dedicated to those in whose names the "Memorial Funds" are held in the Endowment Fund of Ministerial Relief.

WARM airs blew through the palace grounds, tinkling fountains rained their silver spray, the almond showered its rosy petals down. But the Exalted One of the Palace heeded not. It was the Day of Smiting and the Lady Arjamund lay dying. Gorgeous hangings, priceless rugs, the jewels that weighted her slender wrists and ankles meant nothing to her now. Already the wailing women waited outside and the last Shadow lengthened on her couch. Her husband and lover, the Emperor Shah Jehan knelt beside her. "Build for me", he leaned to catch her passing whisper, "the tomb by which your love shall remember me."

"The whole world shall remember!" said the Emperor, and the Silence fell.

Through the long years thousands of workers toiled. Caravans travelled the desert ways and brought from dim old cities ivory and alabaster, marbles, pearls and gems uncounted. Master-craftsmen of the East, gold and silver-smiths, men skilled to carve the marble into ethereal forms of grace, from day to day they built her palace-tomb.

Till at last the workmen took their tools away and the "Taj Mahal", a shining glory, lifted its dome and pinacles, its turrets and airy minarets into the brightness of an Agra day. Over the entrance, to shine in beauty through the long dream of the ages Shah Jehan carved the words: "In Memory of an Immortal Love."

In Memory of an Immortal Love we too build. No palace-tomb of marble tracery and lovely flowing line and name that falls like liquid music on the ear. Plain, practical, precise, the "Endowment Fund of Ministerial Relief" gives no hint in its unromatic syllables of the beauty and loveliness, of sacrifice and memories and tears by which it is rising through the years.

In memory of a mother—

"Mother, who findest out a way
To pass the sentinels and stand
Behind my chair at close of day,
To touch me, almost, with thy hand."

In memory of a friend—

"Thy love to me was wonderful, passing the love of women."

In memory of fathers and brothers, of pastors and teachers, of little hands folded now on baby breasts. In memory of a little pilgrim from the Congo whose soul pearl-clear and precious is free at last from her dark and crippled body. In memory of a soldier lad fallen in the Great War; in memory of a mother and her baby between whose graves roll five thousand miles of sea, year by year it grows, a house not made with hands.

Am I then so dull that the memory of an immortal love has no power to stir my heart? So blind, I cannot see Him who gave Himself for me? So dim of vision I cannot see He walks the common way with me? So deaf I cannot hear His footsteps along the paths of men?

Ah me, that I should be so wretched, miserable, poor and blind that I give nothing—In Memory of an Immortal Love!

FATAL OR IMMORTAL YEARS.

IN an address delivered in New York in 1918, John R. Mott said:—"The most remarkable generation of boys that this world has ever known is the one coming forward right before our eyes in these momentous war years. No previous generation of youth has had such an exposure as these boys have had. No generation of the youth of the nations has had pass before its susceptible brains such significant, such deeply moving events and

forces. Never has there been made such an audible and such a silent appeal to the depths of the souls of men. in the very period when their souls are most powerfully moved.

The boys of the present generation have boundless possibilities. Crowded into the years of their youth will be the determination of life attitudes and tendencies. Packed into these never to be forgotten days will be the formation of the habits that will hold them as men or lose them as men.

Characterizing these wonderful years will be those processes of character-building which will turn stumbling blocks into stepping stones and will lead men into the mountains of vision and of high attainment. In these years will be made the dedication of lives either to the most ignoble ends or to the highest purposes that move men.

In these wondrous years we shall also witness a generation of boys fired with enthusiasm for great unselfish causes, the like of which have never been presented to a generation of boys. These vast reconstructive tasks, the even greater constructive tasks, the great life-giving movements, everything that is an antithesis of this war, what will all this not make possible?

I find no limit as I think carefully of the boundless possibilities of this particular generation. Well may it weigh us down with a sense of very heavy responsibility. I sometimes wonder whether the discipline of our lives has been such as to prepare us for it; whether we are going to meet the opportunity of the ages; whether some of us men are going to become so callous that we shall fail to be moved to readjust our plans to take in this larger obligation.

Nor do I find any limit to the possibilities of this oncoming generation and the one that is right with us, when I think of the time in which we live. Believe me, my brothers, it is the time of times. The clock has struck, if it ever struck, for an organization like ours. If we see and seize our opportunity, we can do more in the five years right before us than in all the history of the Young Men's Christian Association that lies behind us. And I cannot conceive of decades coming after these next five years that will be like unto them in opportunity."

Side by side with these boys stand the girls, the most remarkable generation of young people the world has ever known. And this generation, "heir of all the ages" is *at school*, not only in America but throughout the world. The war cut down the enrollment but the tide has set in again and schools and colleges the world around report that they have no room for the young men and women crowding in. Besides this the old picturesque custom of the middle ages when scholars went from one country to another for their education, seems to have come alive again. Already in the United States we have over 10,000 students from other lands.

Have you noticed the phrase that repeated over and over runs like a refrain through many of the Old Testament prophecies—"In that day"— as if the prophets were seeing down the centuries a time of decision coming, great days of destiny?

If ever there were days and years of destiny, we are living in them now—years which because of all that hangs upon them may be fatal or immortal years for the world, "In that day"—These are the days! Like the waves of the sea, the great tide of youth, not in one country only but around the world, is rising, swelling to the flood. Eager, questioning, ardent, daring, they are moving—where? Where the Church of Christ wants them to move. Because for anything we really want, we know we must pay the price. And the price of turning this vast world-circling tide of youth to God is prayer; fervent, self-sacrificing, passionate, constant, devoted prayer. The Universal Day of Prayer for students throughout the world, the last Sunday in February, is drawing near. Will you not remember it in your Church.

your Sunday School, your class, your home, your heart? Pray and your eyes shall see!

"For while the tired waves vainly breaking
Seem here no painful inch to gain,
Far back, through creeks and inlets making
Comes silent, flooding in the main."

THE DAY OF PRAYER—FEBRUARY 26, 1922

For the Youth in Schools and Colleges

For almost one hundred years our Church has observed this Day of Prayer. Never has the need been so great, the call so urgent as it is now. On all sides, the statesmen, the seers, the teachers of our day are warning us that "there *is* a tide in the affairs of men" and that the tide is now rising to its flood throughout the world. Never before has that world so hungered and thirsted for the living Christ, never before has He seemed as near as though He but waited for a wholly consecrated Church to answer the long centuries of prayers for the coming of His kingdom among men. Upon the shoulders of the students in colleges and universities, the boys and girls in elementary and high-schools will be the government of the world: in their hands rests its destiny.

As we gather in this service of intercession that this vast host of youth may be enlisted for Jesus Christ, we enter into the communion of saints: with all those who throughout the world are praying and working for the coming of His kingdom and those who having fought their fight, "now in glory shine".

Program.

Hymn: "Lord of the Harvest" (Psalms and Hymns 559).

Scripture Reading: Daniel 9:3-6: 8-10; 19-23.

Hymn. "The Son of God" (Psalms and Hymns 491).

Responsive Reading:

Leader: Our Church has been observing this Day of Prayer for nearly a hundred years. Have there been any visible results?

Responses: Dr. John R. Mott the foremost authority on student problems says: "Some of the most productive and daring advances in the work of Christ are traceable to the effective union in the Universal Day of Prayer."

Leader: Are there special reasons for observing the Day this year?

Response: Yes, because thinking people everywhere realize that the world has come to one of the great turning-points of history, to the forking of the ways. Whether she shall take the upward path to God or the downward way to blackness and despair depends on the spiritual forces which the Church of Christ is able to throw into the conflict.

Leader: Why should our thoughts and prayers be centered today on the youth in schools and colleges in place of the present leaders in State and Church?

Response: Because of the enormous potential power of that youth now being educated and trained. A recent writer says: "In no single group of people of the same size has civilization so much at stake. No other group has so much money spent upon it, no other is so important for the future of the State."

Leader: According to the United States Bureau of Education, we now have an army of 325,000 college students. Coming on their heels are more than a million and a half High School boys and girls, and pressing behind these are 25,000,000 children in the elementary grades. Does it seem an impossible task to enlist this vast host for Christ?

Response: It would be impossible for the illimitable power which the Church can bring to bear on the task through faithful importunate prayer.

An eminent educator has said that it is possible to change the trend of an entire nation in a single generation by instilling the desired ideal into the minds and hearts of the children of that generation. We can do it by prayer.

Leader: Another educator says:

"Forty years ago the propaganda of the Social Democracy was just beginning. It was under the ban. Its leaders were in exile, its cause discredited. But it persisted, it organized, it taught. Today it is a mighty power in the world, and even where its ideas are repudiated its influence is working as a formidable leaven in all civilized lands.

"If a handful of men could do this on so poor a basis as materialism with its dull and sordid philosophy, what might not be done on so rich and invigorating a faith as the faith of Christ?

" 'There is a tide in the affairs of men,' and that tide is now rising to the flood."

Is the tide rising only in our land?

Response: We must include in our thinking and in our prayers the students of the world. The same spirit of restlessness, of movement, of awakening life affects them too. Besides we have now in our own country 10,000 foreign students and their number grows continually. If we were only true to our Captain, each of these foreign students would go back to fight in his own country—a good soldier of Jesus Christ.

Leader: This has been called the Woman's Age. Does any special responsibility rest on her because of it?

Response: God has put into the hands of woman a power, besides which the vote and the money power are as nothing. From the time the baby looks into the heaven of his mother's eyes till he has passed his sixteenth year, in the most plastic and impressionable age of life, "while the clay is on the wheel", in day-school and Sunday-school, he is almost altogether taught by women. What this influence Christ-fired and Christ-driven could accomplish, no one can even dream.

Leader: The poet was writing of another land and another name, but for us the words have but one meaning:

"I know of a land that is sunk in shame,
Of hearts that faint and tire;
And I know of a Name, a Name, a Name,
Can set this land on fire.
Its sound is a brand, its letter, flame;
I know of a Name, a Name, a Name,
Will set this land on fire!"

Then let us gathered here, wholly consecrate ourselves to pray in that Name:

1. For college and university students throughout the world.
2. For boys and girls in grammar and high-schools.
3. For the students in our own colleges, academies and mountain schools.
4. For the educational campaign of our own Church, the Executive Secretary and all his associates.
5. For all teachers in public and private schools, in colleges and universities throughout the world that God will grant them a vision of their high calling, and inspire them with His Spirit and that teachers and students may all be taught of God.
6. That God will hear our prayers and pour out upon us His Spirit so that we may be a Church wholly consecrated to Him and ready for His coming.

Hymn: "Hail to the Brightness". (Psalms and Hymns 598).

Publication and Sabbath School Extension

BRANCH DEPARTMENT AT TEXARKANA, ARK.-TEX.
PUBLISHING HOUSE, 6-8 North Sixth Street, Richmond, Va.

WINNERS OF THE PRESBYTERIAL BANNERS FOR RALLY DAY OFFERINGS IN 1921.

R. E. MAGILL, *Secretary.*

THE banner winners for 1921 deserve especial congratulations, as they all worked under the handicap of a financial depression that is keenly felt in every section of our country.

The contest, however, was the keenest we have yet seen and the schools were "right up on their toes," to use athletic parlance, until the contests were decided. The finest spirit pervaded the contest and we believe a fuller grasp was secured of the real meaning of Sunday School Extension than ever before. The total offering as shown by receipts in October and November is not quite up to that of last year, but in the light of business conditions, we believe it represents a spirit of sacrificial giving such as we have not had in the past. While only one school in a Presbytery could win a banner, all other schools have received the rich blessing which accompanies high endeavor and generous giving and all schools alike have our sincere thanks for their splendid cooperation.

The list of successful schools follows:

ALABAMA SYNOD

East Alabama	Clio
Mobile	Jackson
North Alabama	Tuscumbia
Tuscaloosa	Marion

APPALACHIA SYNOD

Abingdon	Galax
Asheville	Bryson City
Holston	Cold Spring
Knoxville	Moore Memorial

ARKANSAS SYNOD

Arkansas	Central (Little Rock)
Ouachita	Lewisville
Pine Bluff	Alexander Memorial
Washburn	Prairie Grove

FLORIDA SYNOD

Florida	Marianna
St. Johns	Lakeland First.
Suwanee	High Springs

GEORGIA SYNOD

Athens	Commerce
Atlanta	Carrollton
Augusta	Monticello
Cherokee	Lafayette
Macon	Eastman
Southwest	Bainbridge
Savannah	McRae

KENTUCKY SYNOD

Ebenezer	Bayless Memorial
Louisville	Bardstown
Muhlenburg	Greenville First
Paducah	Paducah First
Transylvania	Paint Lick
West Lexington	Walnut Hill

LOUISIANA SYNOD

Louisiana	Plains
New Orleans	Slidell
Red River	Minden

MISSISSIPPI SYNOD

Central Mississippi	Durant
East Mississippi	Tupelo
Meridian	Ellisville
Mississippi	Hoyte Memorial
North Mississippi	Byhalia

MISSOURI SYNOD

Lafayette	Saline
Missouri	Bethel
Palmyra	Palmyra
Potosi	Kennett
St. Louis	Troy
Upper Missouri	Liberty

NORTH CAROLINA SYNOD

Albemarle	Farmville
Concord	Newton
Fayetteville	Church of Covenant
Kings Mountain	West Avenue
Mecklenburg	Central Steele Creek
Orange	Mebane
Wilmington	Winter Park

OKLAHOMA SYNOD

Durant	Mahota Memorial
Indian	New Bennington
Mangum	Duncan

SNEDECOR SYNOD

Central Alabama	Ann Street
Central Louisiana	Huron
Ethel	Alexander Memorial
North & South Carolina	Bishopville

SOUTH CAROLINA SYNOD

Bethel	Purity
Charleston	Orangeburg
Congaree	Shandon
Enoree	Nazareth
Harmony	Lanes
Pee Dee	McColl
Piedmont	Mount Pleasant
South Carolina	Greenwood

TENNESSEE SYNOD

Columbia	Lewisburg
Memphis	Hickory Withe
Nashville	Waverly

TEXAS SYNOD

Brazons	Calvert
Brownwood	Coleman First
Central Texas	McGregor
Dallas	Central, Wichita Falls
Eastern Texas	Palestine First
El Paso	Toyah
Fort Worth	Broadway
Paris	Henderson First
Texas-Mexican	Victoria
Western Texas	Karnes City

VIRGINIA SYNOD

East Hanover	Ginter Park
Lexington	Bethel
Montgomery	Bramwell
Norfolk	Norfolk Second
Potomac	Leesburg
Roanoke	Union (Houston)
West Hanover	College (Hamp.-Sid.)
Winchester	Strasburg

WEST VIRGINIA SYNOD

Greenbrier	Fire Creek
Kanawha	Logan
Tygarts Valley	Richwood

RESULTS OF SUNDAY SCHOOL EXTENSION.

"BURKEMONT" AND THE SOUTH MOUNTAINS OF NORTH CAROLINA.

BY MISS CATHARINE ERVIN.

(The following article, due to the modesty of its author, is written in a very general and impersonal way. This writer, who is the pastor of the Presbyterian Church at Morganton, the nearest church to the South Mountains, and who is thoroughly acquainted with the work at Burkemont, wishes to say a few things by way of introduction to Miss Ervin's article—which she has written at his request.

Two and a half years ago, the Home Missions Committee of Concord Presbytery, due chiefly to the active influence of Mr. I. T. Avery, established a mission at "Burkemont," on the northern edge of these mountains. Miss Ervin and Miss Marian Peterson, two young lady school-teachers of Morganton were employed to take charge of the work. For some months, Miss Sue Tate, of Morganton, assisted in the work. These ladies walked all over the mountains, visited frequently in the homes, and soon won the ardent love and admiration of the people. It is difficult to imagine the transformation which their efforts have brought about in the lives of the children and some of the older people. They were assisted by representatives of Morganton Church, particularly on Sunday afternoons, when, regardless of weather conditions, Sunday School teachers, both men and women, climbed three miles up the steep mountains to help with the work.

J. A. MACLEAN, JR.

Burkemont Mission, located in the South Mountains of North Carolina, was opened June 9, 1920, though for several years prior to that time Sunday School work was carried on in the community. During the summer of 1921, the work of the Mission was extended, one of the workers teaching in a community six miles distant from Burkemont, where the county, because of local conditions, had not been able to maintain a school for several years. The activities

"Burkemont" Mission, showing some fine types of promising children. These children have benefited by a year's instruction at the school.

In this mountain home lives a family of husband, wife, and eight children.

of the Mission have consisted of church services, day school, night school, mothers' meetings, visiting in the homes of the people, dress-making and attempts to provide a certain amount of recreation in the lives of the people.

Religious services have been held every Sunday afternoon. These have sometimes been conducted by the workers at the Mission, but more often by representatives from the nearest Presbyterian Church. Religious instruction has been an important part of the school curriculum. The children have been taught the Bible as a daily study and many parts of it have been memorized by them. Most of the older people in the community are professing Christians, but they need to be taught many things.

A day school, in which religious and moral training, as well as ordinary text-book instruction is given, is the greatest need of the people.

In organizing a day school in the summer of 1921, it was found that there are in the neighborhood of the Mission forty-two children of school age, the maority of whom were unable to read or write, although some were almost grown. Here, we foolishly thought, were enough children to make a big school, but we reckoned without a knowledge of local habit. For a month only four children came to school. Why? Because everybody was busy "laying by" the corn. And all the children old enough to hold a hoe were at work in the fields, for people must live, but it presents a most serious problem to the teacher. In the fall the harvest must be gathered in; in the winter new land must be cleared, and in between times anything serves as an excuse to keep the children out of school. They must go to mill, they must herd the cattle (even when the "cattle" consists of one old ox), they must get wood, they must wash, they must go to the store and they must "mind the baby for mammy." The real reason is, however, that the mothers and fathers having lived their lives without educational advantages of any sort, they now live in the present with little thought for the future welfare of their children and only in the thought of present needs. This discouraging side of the picture is given merely for the purpose of presenting the great need of the people and impressing upon all the tremendous amount of work that must be done in such communities in creating a proper school spirit and convincing the parents that it is their solemn duty to send their children to school.

There is a joyous side of the picture, however, for there are many families whose appreciation of what is being done for them is great. One little boy, twelve years of age, gave expression to the sentiment entertained by many of the people when he said, "When I think about your leaving it just seems like I can't bear to have you go." The people appreciate the schools given them; they are simply not trained to avail themselves of opportunity.

At the opening of school, in 1920, it was found that the previous instruction given the children had been of the most meager sort. Beyond a knowledge of reading, nothing seemed to have been taught. The simplest facts that are known to the average school child of seven or eight years of age were unknown to them. Many of the children did not know in what state they resided and the name "United States" meant nothing to them.

Cooking classes were organized in an effort to teach the older girls, on whose shoulders fall the burden of cooking for the family, better way of preparing the food found in all mountain homes. On cooking class days the girls took dinner at the Mission and this, in addition to giving them much pleasure, taught

A view of the crowd that attended one the country meetings held by Mr. and Mrs. Hawkins. Crowds came for miles around, in every kind of conveyance.

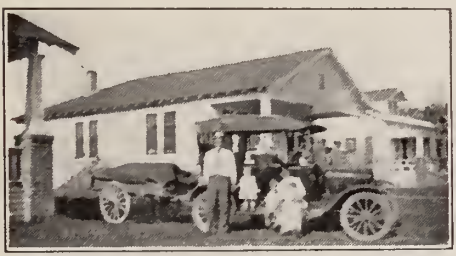
them many things they would not otherwise have known.

Because of the fact that many of the older children had to be out of school constantly, night schools became a regular part of the work of the Mission for a time. The attendance was remarkable considering the distances and the trails over which most of the children had to come to reach the Mission. Many of them came even when they were weary because of strenuous labor in the fields.

Mothers' Meetings have been held every Wednesday afternoon since the Mission opened. The real object of these meetings is to provide some social life for the women of the community, whose lives are too full of work and too devoid of play. After the sewing is completed, refreshments are served and then the meetings concluded with a short service, Bible reading, song and prayer.

Visiting in the homes of the people is a very important part of the work and is a phase of the work that the people enjoy. Most people cannot picture to themselves lives so lonely that the passing of a teacher on her way to and from work is the main event of the day.

Improvement in living conditions is something to be earnestly sought after. The cabins are too small for the number of people living in them, they are badly lighted, badly ventilated and the sanitary conditions are deplorable. Tuberculosis exacts an enormous toll in such communities. The Mission has, whenever possible, provided medical attention for the people. Especially has attention been given to the school children.



Sunday School Extension workers for Brazos Presbytery. This is a picture of Mr. and Mrs. N. R. Hawkins and family leaving theih home in Houston for a two months stay in the field. The tent is usually made headquarters for the boys in communities visited, as this is something new to a great many of them. .The car iin the picture is a consecrated Ford, and does not know what it is to get stuck when on business for the King.

SUNDAY SCHOOL EXTENSION IN THE BRAZOS PRESBYTERY, SYNOD OF TEXAS.

N. R. HAWKINS, *Sunday School Missionary.*

The Sunday School Extension worker in the field reaches boys and girls, as well as older ones who would not be reached in any other way. For instance, the writer organized a Sunday School in an oil refining town of about 500 or 600 inhabitants, that had two religious services during the two and a half years of its existence. The school was organized in May, a year ago, and the organization went to pieces three times during that summer. The last time it was organized was just at the beginning of the fall season, and with an entirely new set of officers the work has gone forward, until at present they have an enrollment of 100. They have asked us to hold a revival there this fall, at which time they hope to organize a church and call a pastor for full time.

The Sunday School Extension worker has a work to do in the city as well as in the country. For instance, a certain section of our city had been neglected for some reason by all denominations, and as the majority of the people living in this section were of the laboring class, the parents would not send their children to the large city Sunday Schools. We studied the situation carefully and went to work in the field, and within a month's time had organized a Sunday School of 150 members, and a Church organization of sixty-five members. This school now has an enrollment of over 200.

This is a picture of William Bailey of Petersburg, Va. William recited both the Children's Catechism and the Shorter Catechism in four days' time. We are sure that all boys and girls who are studying either of these catechisms, or who have already recited them, will apree with us when we say that William is an unusually bright boy to have made such a record. We hope that he will continue this good work by memorizing passages of Scripture.

SUPERINTENDENTS' ONE MINUTE TALKS ON MISSIONS

HOME MISSIONS: TOPIC—SYNODICAL, PRESBYTERIAL, CONGREGATIONAL MISSIONS.

The Assembly's Home Mission Committee co-operates with Synods, Presbyteries and Congregations in meeting our Denominational Home Mission responsibility. One of the largest services that the Assembly's Committee is able to render is in the work of evangelism. Drs. Thacker, Thomas and Fincher are occupied in leading evangelistic campaigns in all parts of the Assembly. Drs. R. A. Brown, J. McD. Lacy, and O. G. Jones, who are sent in the name of the Assembly, labor in the Synods and Presbyteries where there is a special need for their services. (The Superintendent might write these names on the blackboard, and ask the pupils to repeat in concert, the names of the Assembly's evangelists.) The Home Mission Committee also assists several Synods and Presbyteries in the support of evangelists and superintendents. There are 22 such workers aided by the Assembly's Committee. Of the 24,369 members added to the Church last year, 8,949 were received by workers of the Assembly's Committee in the various Home Mission Fields. The Synod of West Virginia supports a school at Madison, in the heart of the mining district, and the Synod of Missouri supports a school at Forsyth known as "The School of the Ozarks". (See articles "West Virginia's New School," page 93, and "Where Romance Adds Charm to Religion", page 94.)

FOREIGN MISSIONS: MONTHLY TOPIC—NORTH KIANGSU.

These people believe in the sovereignty of the gods they worship; they have much to say about the "will of heaven" and the "decrees of heaven." The trouble is that heaven does not represent to them God and love. Our Mission has a practical monopoly on the entire field. The only thing we are hindered by is the lack of a sufficient force and equipment to do the work. A part of our mission field is in the midst of a famine, following the devastating floods of the past summer. In some sections the people had to flee for their lives, and a great many of them were drowned. Thousands of them are living now on the banks of the canal and the lakes. What few supplies that they could quickly get together, were brought along. The only thing they had to eat was a little rice which was soon exhausted. They planted, where they could find space, little patches of quickly growing greens.

Mrs. James N. Montgomery writes that our missionaries started industrial work for the women, to help them in making ends meet. The product is bed room slippers, so attractive in the beautiful colors, embroidery and materials; and the soft soled baby shoes that are so satisfactory.

PUBLICATION AND SABBATH SCHOOL EXTENSION.

Consult page 150, and give the name of the Churches in your Synod that were winners of the Rally Day banners; also give the name of the Church in your Presbytery that won this banner.

This is one thing that Sunday School Extension has done for the Churches in Tippah County, Miss., according to Miss Hattie Bell Davis: Two hundred and fifty catechisms have been distributed—one to a family is the rule—and *studied*. Many have recited by them, including adults.

And in Texas—N. R. Hawkins, Sunday School Missionary, organized a Sunday School in an old refining town where there had been only two religious services during the two and a half years of its existence. Now there is an enrollment of 100, with plans on foot for organizing a church and calling a pastor. This same worker organized a Sunday School in one of the larger cities of the State, in a section where there was no church. Within a month's time the Sunday School enrollment was 150, and a church organization of 65. Sunday School Extension Pays!

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

Our Church has two life work secretaries, working under the supervision of our Committee on Christian Education and Ministerial Relief. Mrs. Hazen Smith is looking after the work of life enlistment in the eastern section of the Church, and Rev. Luther M. Dimmitt is doing a similar work in the western part of our field. For more than 100 years our great Church has been observing a Day of Prayer for the students in our schools and colleges throughout the world, and this year February 26 has been set apart for that purpose. An attractive short program is given on page 148. Write to Dr. Sweets, 410 Urban Building, for other leaflets.

General Assembly's Stewardship Committee

M. E. MELVIN, EDITOR. W. F. GALBRAITH, ASSOCIATE EDITOR.
413 TIMES BUILDING, CHATTANOOGA, TENN.

PRESBYTERIAN PROGRESSIVE PROGRAM.

Pray without ceasing.—1 Thessalonians 5:17.
Rejoice in the Lord.—Philippians 4:4.
Enter into His gates with Thanksgiving—Psalm 100.4.
Send out Thy Light and Thy Truth.—Psalm 43:3.
Be ye doers of the Word and not hearers only.—James 1:22.
Ye are the light of the world.—Matthew 5:14.
Take heed and beware of covetousness.—Luke 12:15.
Examine yourselves.—II Corinthians 13:5.
Revive Thy work, oh, Lord.—Habakkuk—3:2.
Incline my heart unto Thy testimonies and not to covetousness.—Psalm 119:36.
Abstain from all appearance of evil.—I Thessalonians 5:22.
Neglect not the gift that is in thee.—I Timothy 4:14.
Provide things honest in the sight of all men.—Romans 12:17.
Render unto Caesar the things that are Caesar's and unto God the things that are Gods.—Matthew 22:21.
Open Thou mine eyes that I may behold wondrous things out of Thy Law.—Psalm 119:18.
Go ye into all the world and preach the gospel to every creature.—Mark 16:15.
Run with patience the race that is set before us.—Hebrews 12:1.
Exalt ye the Lord our God.—Psalm 99:5.
Stablish Thy Word unto Thy servant.—Psalm 119:38.
Seek and ye shall find.—Matthew 7:7.
In the day when I cried, Thou answered me.—Psalm 119:38.
Visit me with Thy salvation.—Psalm 106:4.
Every day will I bless Thee.—Psalm 145:2.
Preach the Word.—II Timothy 4:2.
Restore unto me the joy of Thy salvation.—Psalm 51:12.
O Lord, I beseech Thee, send now prosperity.—Psalm 118:25.
Give ear, oh, My people.—Psalm 78:1.
Renew a right spirit within me.—Psalm 51:10.
Abstain from fleshly lusts which war against the soul.—I Peter 2:11.
Make a joyful noise unto the Lord.—Psalm 100:1.

THE SABBATH AND FAMILY RELIGION.

The month of February is the month of intercession. It is significant that more than 2,000 prayer bands and circles have been organized and reported to the office of the Woman's Auxilary, St. Louis, Missouri, where thousands are praying for the success of the causes embraced in the Presbyterian Progressive Program daily. No better place can be suggested for remembering the work of the Assembly's Stewardship Committee which repre-

sents the causes of the whole church than the Family Altar in daily prayer.

Prayer is the deciding factor in every undertaking for God. The prayer life of the people must be given heartily for success in any line of God's work and as the season approaches for the taking of the Every Member Canvass throughout our General Assembly, what better preparation could be made to insure success in this part of the Church's program than prayer from the pulpit, at the prayer meetings, in gatherings of the organizations of the church and at the Family Altar?

1. Pray for guidance, strength and grace and the Spirit's favor to move the church to action.

2. Pray for faith, light and understanding that God's will may be known and the task thoroughly performed.

3. Pray for the congregation that the atmosphere of sacrifice may permeate the entire Church.

4. Pray for the Church-wide Campaign that with your church every church may not only raise its quota, but receive the outpouring of the spirit of God.

God created man a religious being. He instituted the family as the religious unit of the race. He ordained the Sabbath Day as a time of peculiar spiritual privilege. These three facts stand out as of supreme importance in the very dawn of history. With the first, we are not especially concerned today save as the truth therein revealed is the basis for the two remaining.

1. As profound as are these truths, they are recorded by the inspired writer as simply a part and parcel of the creative act of God. Less than fifty words are used in narrating all three. In the simplest and most direct way, the sacred historian says—"In the beginning God created the heaven and the earth". In just the same simple, direct way he goes on to say—"So God created man in His own image". With God all things are possible and natural.

2. As the heaven and the earth remain, an abiding witness of the creative power of God's Word; so these facts remain, eternally testifying to His wisdom and His grace. Man is a religious being and only fulfills his destiny and attains his greatest happiness as he properly cultivates his religious talent. The family is the religious unit of the race and fails to function in its highest phase when the religious obligation is disregarded or neglected. The Sabbath is the divinely appointed time of special religious privilege and, neglected as such, becomes not a blessing but a ground of condemnation and a breeding place of sorrow.

3. It is quite certain that much of the world's present burden of woe is due to the failure of men to realize the permanency of divine appointments. The world recognizes and accepts the sun and all of its functions of light and heat but denies, in great part, the divine declaration about the soul of man. Man accepts God's word for the reproductive power of vegetable and animal life, but, in effect, denies the equally divine declaration that religion is a principle of life and that religious life demands food and a proper atmosphere for growth. If man was a being of religious capacity in the beginning, he is one now; if the family was the religious unit in the days of Adam and Noah and Abraham, it continues under divine appointment the religious unit of the race even in the day of apartment houses and a mad world running constantly in high gear. if God established and sanctified the Sabbath Day as a time of peculiar religious privilege and wrote that institution into the very nature of man, then the Sabbath so remains by divine decree despite the sophistry of the golfist, the movie or baseball fan or any other person bent on interpreting God's law in the light of his own convenience.

4. If the world is to be saved from sin and won to Christ, the maxim of individual life and the slogan of ser-

vice must be, "Back to God". How better can men begin to apply that maxim, or sound that slogan, than by reverting to first priciples as God laid them down in the beginning? Rebuild the altar of family worship and kindle upon it the fire of a sincere devotion and offer upon that fire the sacrifice of a contrite heart! Re-establish the sabbath day as the witnessing time between man and God and keep holy its sacred hours and receive unto your heart and life the immensity of the promised blessing! Can an adequate study of Spiritual Stewardship fail to include these among the first things, the Religion of the Family and the Reverent Observance of the Sabbath Day? These are commended to your prayerful thoughts and your thoughtful prayer.

WHAT THE PRESBYTERIAN PROGRESSIVE PROGRAM HAS ALREADY DONE.

1. It has proved the courage and consecration to provide a large, worthy program.
2. It has cheered the hearts of earnest members who are deeply interested in a great forward movement.
3. It has enlisted serious attention among all leading denominations through its wonderful gifts to benevolences.
4. It has brought thousands of our people to their knees in a conscious dependence upon God.
5. It has increased our own self-respect and made us a bigger people.
6. It has revived the church, doubled her benevolences, quickened her spiritual life. Just what the church has needed.
7. The unprecedented year we have just experienced is crowning proof of the worth-while of the Presbyterian Progressive Program and in the words of one of our Executive Secretaries, "I think the Presbyterian Progressive Program is responsible for this and that it is just about to make over our old church".

REASONABLE EXPECTATIONS FROM THE PRESBYTERIAN PROGRESSIVE PROGRAM.

Success in the Presbyterian Progressive Program should result in:

1. An enlarged spiritual vision in all our churches.
2. A forward spiritual impulse to all life and activity in every church.
3. A church wide revival of evangelistic religion.
4. Enlistment of thousands of men and women in regular church work.
5. Dedication of many young lives to the ministry and missions.
6. Better equipped endowment of all our institutions, educational and benevolent, for enlarging work.
7. It will give the educational impulse and spiritual ambition to thousands of our young people to secure an education.
8. It will increase the support of preachers and teachers, thus increasing their efficiency.
9. It will more widely inform our people through a church paper in every home.
10. It will teach the spiritual value of money through investments for God.
11. It will make Christ known to multitudes of unbelievers at home and abroad.
12. It will promote a growing, forward-looking, constructive, aggressive Program for the Southern Presbyterian Church.

Foreign Missionaries of the Presbyterian Church

AFRICA-CONGO MISSION
AFRICA [63]
Bulape, 1915.
*Rev. and Mrs. H. M. Washburn
Rev. and Mrs. C. T. Wharton.
Luebo, 1891.
Rev. and *Mrs. Motte Martin.
*Miss Maria Fearing (c).
Rev. and Mrs. T. C. Vinson.
Rev. and Mrs. S. H. Wilds.
Dr. and Mrs. T. Th. Strixrud.
*Rev. anl Mrs. A. C. McKinnon.
Mr. and Mrs. C. R. Stegall
*Miss Mary E. Kirkland.
Rev. and Mrs. R. F. Cleveland.
Rev. and Mrs. A. L. Edmiston (c).
*Rev. and Mrs. J. W. Allen.
†Mr. and Mrs. Savels.
Rev. and Mrs. J. K. Hobson.
Miss J. Belle Setser, R. N.
Mr. Allen M. Craig.
Miss Ida M. Black.
Mr. Frank J. Gilliam.
Mr. and Mrs. B. M. Schlotter.
Dr. and Mrs. Robt. R. King.
Mr. W. L. Hillhouse.
Miss Georgia L. MacKay.
Mutoto, 1912.
Rev. A. A. Rochester (c).
Rev. and Mrs. Plumer Smith.
Rev. and Mrs. C. L. Crane.
Rev. and Mrs. A. Hoyt Miller.
Miss Nina L. Farmer. R. N.
Mr. A. M. Shive.
Lusambo, 1913.
Rev. and Mrs. R. D. Bedinger.
*Rev. and Mrs. J. H. Longenecker.
Miss Emma E. Larson, R. N.
Mr. and Mrs. T. J. Daumery.
Mr. and Mrs. Wm. J. Anderson, Jr.
Bibangu, 1917
Rev. and Mrs. Geo. T. McKee.
Dr. and Mrs. E. R. Kellersberger.
Miss Ruby Rogers, R. N.
Rev. and Mrs. V. A. McElroy.
Rev. and Mrs. V. A. Anderson.
E. BRAZIL MISSION. [23]
Lavras, 1893
Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnicutt.
Miss Genevieve Marchant.
Miss Ora. M. Glenn.
Rev. and Mrs. J. M. Sydenstricker.
Rev. and Mrs. A. L. Davis.
Miss Hattie G. Tannehill.
Miss Mabel Davis.
Rev. A. S. Maxwell.
Caxambu, 1920.
Rev. and Mrs. F. F. Baker.
Varginha, 1920.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.
Piumhy, 1915.
*Mrs. Kate B. Cowan.
Campo Bello, 1912.
Miss Ruth See.
*Mrs. D. G. Armstrong.
W. BRAZIL MISSION. [10]
Ytu, 1909.
Rev. and Mrs. Gaston Boyle.
Campinas, 1869.
Rev. and Mrs. Jas. P. Smith.
Rev. and Mrs. Edw. E. Lane.
Descalvado, 1908.
Rev. and Mrs. Alva Hardie.
Sao Sebastiao do Paraiso, 1917.
Rev. and Mrs. R. D. Daffin.
N. BRAZIL MISSION. [14]
Garanhuns, 1895.
*Rev. and Mrs. W. M. Thompson.
Miss Eliza M. Reed.
Rev. and Mrs. Geo. W. Taylor. Jr.
†Mr. Langdon Henderlite.
Miss Edironia R. Martin.
Pernambuco, 1873.
Miss Margaret Douglas.
Miss Leora James (Natal).
Miss R. Caroline Kilgore.
Rev. and Mrs. G. E. Henderlite (Recife).
†Miss Rachael Henderlite.
Parabyba, 1917.
Rev. and Mrs. W. C. Porter.
Canhotinho, 1895.
*Mrs. W. G. Butler.
MID-CHINA MISSION [84]
Hangchow, 1867.
Mrs. J. L. Stuart, Sr. (Peking).
Miss E. B. French.
Miss Emma Boardman.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
Rev. G. W. Painter, Pulaski, Va.
*Rev. and Mrs. J. M. Blain.
*Miss Nettie McMullen.
Miss Sophie P. Graham.
Miss Frances Stribling.
Mr. and Mrs. Edward Evans.
†Mr. W. E. Smith.
†Mr. Jas. L. Howe.
Shanghai.
Rev. and Mrs. S. I. Woodbridge.
*Rev. and Mrs. C. N. Caldwell.
Miss Mildred Watkins.
Kashing, 1895.
*Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable (Kuling).
*Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
*Dr. and Mrs. F. R. Crawford.
Rev. and Mrs. J. Y. McGinnis.
Miss E. Elinore Lynch.
Rev. and Mrs. R. Clyde Douglas.
†Miss Anna Campbell.
Dr. and Mrs. E. W. Buckingham.
Miss Ruby Saterfield.
Miss Marget Dixon, R. N.
Kiangyin, 1895.
*Rev. and Mrs. L. I. Moffett.
*Rev. and Mrs. Lacy L. Little.
*Dr. and Mrs. Geo. C. Worth.
Miss Rida Jourolman.
Mrs. Anna McG. Sykes.
Miss Carrie L. Moffett.
Miss Jane Varenia Lee, M. D.
*Miss Sade A. Nesbit.
†Miss Caroline V. Lee.
Miss Elizabeth Corriher, R. N.
Mr. and Mrs. Andrew Allison.
Miss Katheryne L. Thompson.
Nanking, 1920.
Rev. and Mrs. J. L. Stuart (Peking).
Dr. and Mrs. A. C. Hutcheson.
*Dr. and Mrs. R. T. Shields (Tsinanfu)
Rev. and Mrs. P. F. Price.
*Rev. and Mrs. D. W. Richardson.
*Miss Florence Nickles.
†Miss Lina E. Bradley.
Miss Marguerite Mizell.
Miss Hazel Matthes.
Mr. and Mrs. Jas. R. Graham, Jr.
Soochow, 1872.
Miss Addie M. Sloan.
Miss Gertude Sloan.
*Mrs. M. P. McCormick.
*Rev. and Mrs. P. C. DuBose.
*Mrs. R. A. Haden.
*Miss Irene McCain.
Dr. and Mrs. M. P. Young.
Rev. and Mrs. Henry L. Reaves.
Rev. and Mrs. H. Maxcy Smith.
Miss Mabel C. Currie.
†Miss Alma L. Hill.
Miss Bess McCollum.
N. KIANGSU MISSION. [84]
Chinkiang, 1883.
Rev. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. J. C. Crenshaw.
Mr. and Mrs. S. C. Farrior.
Rev. and Mrs. M. A. Hopkins.
Miss Grace Sydenstricker.
Taichow, 1908.
Rev. and Mrs. T. L. Harnsberger.
Dr. and Mrs. Robt. B. Price.
Rev. Chas. Ghiselin, Jr.
Rev. and Mrs. C. F. Hancock.
Miss Grace Farr.
Hsuchoufu, 1896.
Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFadyen.
*Rev. Geo. P. Stevens (Tenghsien).
Rev. and Mrs. F. A. Brown.
Rev. and Mrs. O. V. Armstrong.
Rev. and Mrs. Lewis H. Lancaster.
Miss Isabel Grier.
Miss Lois Young.
Miss Mary Lee Sloan.
Hwaianfu, 1904.
Rev. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.
Miss Lilly Woods.
Rev. and Mrs. Jas. N. Montgomery
Yencheng, 1911.
Rev. and Mrs. H. W. White.
Dr. and Mrs. J. W. Hewett.
Rev. C. H. Smith.
Rev. and Mrs. H. T. Bridgman.
Miss Minna R. Amis.
Sutsien.
Dr. and Mrs. J. W. Bradley.
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada I. McCutchan.
†Miss M. M. Johnson.
†Miss B. McRobert.
Rev. and Mrs. B. C. Patterson (Tenghsien).
Tsing-Kiang-pu, 1887.
Rev. and Mrs. J. R. Graham.
Dr. and Mrs. James B. Woods.
*Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
Miss Sallie M. Lacy (Yencheng).
Dr. and Mrs. L. Nelson Bell.
Rev. and Mrs. H. Kerr Taylor.
Rev. and Mrs. J. E. Wayland.
Miss Mary McCown.
Haichow, 1908.
Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
*Rev. and Mrs. Thos. B. Grafton.
Mrs. A. D. Rice.
Rev. and Mrs. W. C. McLauchlin.
Miss Mary Bissett, R. N.
Rev. and Mrs. Edw. S. Currie.
CUBA MISSION. [7]
Cardenas, 1899.
Miss M. E. Craig.
Rev. and Mrs. R. L. Wharton.
Miss Margaret M. Davis.
†Rev. S. B. M. Ghiselin.
Mr. Geo. F. Turner.
†Miss Hattie M. Finlay.
Gaibarien, 1902.
Miss Mary I. Alexander.
†Miss Janie Evans Patterson.
†Rev. H. B. Someillan.
Camajuani, 1910.
Miss Edith McC. Houston.
†Rev. and Mrs. Ezequiel D. Torres
JAPAN MISSION. [53]
Kobe, 1890.
Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
Rev. and Mrs. H. C. Ostrom.
Kochi, 1885.
Miss Annie H. Dowd.
*Rev. and Mrs. W. McS. Buchanan.
Nagova, 1887.
Miss Lelia G. Kirtland.
Rev. and Mrs. L. C. McC. Smythe.
Miss Bessie M. Blakeney.
Miss F. Eugenia McAlpine.
Rev. and Mrs. W. A. McIlwaine.
Miss Florence Patton.

Gifu, 1917.
Rev. and Mrs. W. C. Buchanan.
Miss Elizabeth O. Buchanan.
Susaki, 1898.
*Rev. and Mrs. J. W. Moore.
Rev. and Mrs. J. H. Brady.
Rev. and Mrs. R. E. McAlpine.
Takamatsu, 1898.
Rev. and Mrs. S. M. Erickson.
Miss M. J. Atkinson.
Rev. and Mrs. H. H. Munroe.
Rev. and Mrs. W. B. McIlwaine.
Marugame, 1920.
Rev. and Mrs. J. Woodrow Hassell.
Rev. and Mrs. I. S. McElroy, Jr. (Tokyo).
Tokushima, 1889.
Rev. and Mrs. A. P. Hassell.
Miss Estelle Lumpkin.
Rev. and Mrs. C. A. Logan.
Toyohashi, 1890.
Rev. and Mrs. C. K. Cummings.
Okazaki, 1890.
Miss Annie V. Patton.
Rev. and *Mrs. C. Darby Fulton.
Rev. and Mrs. J. E. Cousar, Jr.
Tokyo Language School.
Rev. and Mrs. Paul S. Van Dyke.
Miss Susan McD. Currell.
Miss Emma E. Gardner.

CHOSEN MISSION. [92]

Chunju, 1896.
Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Rev. and Mrs. L. O. McCutchen.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanna A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.
Miss E. E. Kestler, R. N.
Miss Lillian Austin.
Rev. and Mrs. F. M. Eversole.
Miss Sadie Buckland.
Miss Janet Crane.
*Dr. and Mrs. M. O. Robertson.
Rev. E. T. Boyer.
Rev. D. A. Swicord.
Miss Mary N. Pope.
Kunsan, 1896.
Rev. and Mrs. Wm. F. Bull.
Dr. and Mrs. J. B. Patterson.
*Rev. John McEachern.
Mr. Wm. A. Linton.
Miss Lavalette Dupuy.
Rev. and Mrs. W. B. Harrison.
Miss Lillie O. Lathrop, R. N.
Miss Willie B. Greene.
Miss Annie I. Gray, R. N.
Kwangju, 1904.
*Rev. and Mrs. Eugene Bell.
Rev. S. K. Dodson.
Miss Mary Dodson.
*Mrs. C. C. Owen.
*Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. L. M. Swineheart.
Miss Elise J. Shepping (Itinerating), R. N.
Rev. and Mrs. L. T. Newland.
Miss Georgia Hewson. R. N.
Rev. and Mrs. J. Kelly Unger.
Miss Miriam de Haas.
Rev. and Mrs. J. I. Paisley.
Miss Margaret G. Martin.
Mokpo, 1899.
Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
Rev. and Mrs. J. S. Nisbet.
Miss Ada McMurphy.
*Dr and Mrs. R. S. Leadingham (Seoul).
Mr. and Mrs. Wm. P. Parker (Pyeng. Yang).
Rev. D. Jas. Cumming.
*Miss Esther B. Matthews, R. N.
Rev. and Mrs. Joseph Hopper.
Rev. and Mrs. Thos. D. Murphy.
Miss Florence P. Hughes.
Miss Mary R. Bain, R. N.
Soonchun, 1913.
Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Coit.
Miss Meta L. Biggar.
Miss Anna L. Greer, R. N.
Rev. and Mrs. J. C. Crane.
*Dr. and *Mrs. J. McL. Rogers.
Miss Louise Miller.
†Miss Martha V. Davis.
†Mr. J. Bolling Reynolds.
Miss Hattie Knox. (?)

MEXICO MISSION. [24]

Zitacuaro, 1919.
Rev. and Mrs. H. L. Ross.
Rev. Edw. C. Murray, Jr.
Morelia, 1919.
Rev. and Mrs. Jas. O. Shelby.
Dr. and Mrs. L. J. Coppedge.
Miss Pattye F. Southerland, R. N.
Tuluca, 1919.
Mr. and Mrs. Jas. H. Wray.
San Angel, D. F. Mexico.
Miss Alice J. McClelland.
Miss Lettie Beaty.
Rev. and Mrs. W. A. Ross, Arenal 40.
Rev. and Mrs. Z. E. Lewis.
Laredo, Texas.
Miss E. V. Lee.
Austin, Texas.
Miss Anne E. Dysart.
Coyoacan.
Prof. and Mrs. R. C. Morrow.
Mr. and Mrs. N. P. Farrior
Cuernavaca, 1920.
Rev. and Mrs. O. C. Williamson.

Missions, 10.
Occupied Stations, 53.
Missionaries, 454.
Associate Workers, 18.

*On furlough, or in United States.
Dates opposite names of stations indicate year stations were opened.
†Associate Workers.
For post-office address, etc., see page below.

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N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil." For Parahyba—"Parhyba do Norte, E. da Parahyba."

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NORTH KIANGSU MISSION—For Chinkiang—"Care S. P. M., Chinkiang, Ku., China." For Taichow—"Care S. P. M., Taichow, Ku., China, via Chinkiang." For Hsuchoufu—"Care S. P. M., Hsuchoufu, Ku., China." For Hwaianfu—"Care S. P. M., Hwaianfu, Ku., China." For Sutsien—"Care S. P. M., Sutsien, Ku., China." For Tsing-Kiang-Pu—"Care S. P. M., Tsing-Kiang-Pu. Ku., China." For Haichow—"Care S. P. M., Haichow, Ku., China." For Yencheng—"Care S. P. M., Yencheng, Ku., China." For Tenghsien—Tenghsien, Sung., China.

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JAPAN—For Kobe—"Kobe, Japan." For Kochi—"Kochi, Tosa Province, Japan."—For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki Mikawa Province, Japan." For Gifu—"Gifu, Gifu Province, Japan." For Marugame—"Marugame, Sanuki Province, Japan."

CHOSEN—For Chunju—"Chunju, Chosen Asia." For Kunsan—"Kunsan, Chosen Asia." For Kwangju—"Kwangju, Chosen, Asia.' For Mokpo—"Mopko, Chosen, Asia."—For Seoul—"Seoul, Chosen Asia." For Soonchun—"Soonchun, Chosen, Asia."

MEXICO MISSION—For Zitacuaro—"Zitacuaro, Michoacan, Mexico." For Morelia—"Morelia, Michoacan, Mexico." For Toluca—"Toluca, Mexico." For Coyoacan—"Coyoacan, D. F. Mexico." For San Angel—"San Angel, D. F., Mexico."

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